CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 4, 1843. VOL. XXII.—NO. 44.

For the Register.

THE EXPENSIVENESS OF WAR METHODS.

SOME ILLUSTRATIONS OF DR. FRANKLIN'S VIEWS.

The views of Franklin on this point I have already quoted; and I will now subjoin some recent illustrations from our own history.

Our last war cost us nearly $150,000,000; and if we reckon all the injury it did to the business and property of the nation, the sum total could not be much, if at all, less than $500,000,000! And what did we gain by all this? Not so much as we might have secured by spending a single million in pacific measures for the redress of our wrongs, and the vindication of our rights.

Look at the question about our North Eastern boundary. Maine, in a fever of excitement, raised the war-cry, rallied her own forces upon the disputed territory, and summoned the whole nation to the contest. The nation came not, and her own war-phrenzy soon died away; but that brief and feeble movement cost us alone between one and two millions; twice as much as the whole territory in dispute is worth, and a hundred times as much as it would have required, in the way of negotiation or reference, to gain all that we ever could gain in any way. It would puzzle any man to tell what good that movement did; but its evils, pecuniary, political, and moral, are obvious enough.

Glance at the war in Florida. We wished the Seminoles to remove; they refused or hesitated; and instead of persuading them to the measure by kind treatment, and offers of satisfactory remuneration, we went to fighting them. And what was the result? Why, besides the everlasting disgrace with which we covered ourselves by our efforts to hunt down and butcher a few hundred peaceable, inoffensive Indians, we spent in the contest some $50,000,000; fifty or a hundred times as much as it would probably have cost to buy out the whole tribe! And this is the economy of war, the wisdom of war-making statesmen, the patriotism of demagogues!!

Who gets the money wasted in war? When Maine was mustering her forces for the border conflict, she sent a man to Boston for the purchase of provisions, which he bought, as a premium on his vanity in vaunting himself as the agent of a State on the eve of war, at a large advance on the market price, and then charged nearly $700 for services which occupied about one week!

But the Florida war caps the climax. The late William Ladd, when on a tour to Washington, learned from some of his fellow travellers, just returned from Florida, that the corn dealt out there to the horses in the service of the U. States, cost an average of one cent a kernel!—Another gentleman, himself the gainer, told him, that an old schooner, which cost him only $1400, was chartered to carry provisions from Charleston to Florida, for the army; but not being immediately wanted, the vessel remained at anchor with the allowance of $50 a day. After it had continued there at this rate for two or three months, long enough to pay for the vessel itself several times over, he purchased another to employ in the same service, and was, at the time of the interview, reaping the profits of such enormous charges. In another case, the owner of an old steamboat, wanted for some special service, offered to sell her for $11,000, but the agents of the government declined the offer, and employed the vessel till they had paid for her use nearly $200,000! Mr. Ladd, on visiting Washington, mentioned to one of the Auditors, some facts of this sort, as illustrations of what the war in Florida was costing; but the Auditor shook his head significantly, and said, 'You have not got at the whole truth, by any means. I understand it, for the money all goes through my department, and the country would be astounded at the waste of money in that war.'

In fact, the war in Florida was continued for the special benefit of those who were making money out of it. Every body in the vicinity knows this; and it was asserted even in administration papers of the day, that men, thus interested in the continuance of that war, actually furnished the Indians with arms and ammunition to carry it on! IRENICUS.

For the Register.

CHURCH MUSIC.

In the Christian World of the 7th instant, I noticed some remarks by the publisher of that paper under the above head, which sounds somewhat discordant to my ear. It appears by the tenor of his remarks, that he is opposed to the present usage in our country of conducting this part of worship, and recommends the Church of Scotland singing, which he thinks more devotional and which has been successfully adopted in *one* of our Churches, the 'Church of the Disciples,' worshipping at Amory Hall. I do not agree with my friend of the Christian World, that the singing at the Church referred to, is 'vastly better' than at other societies that have not adopted the Congregational singing. I contend that the singing as performed at the present time in most of our societies, is *more* devotional than that performed by the Congregation at large, for it is not to be supposed that every member, or the larger part of a Congregation, can sing without making discord, which, to a refined ear, destroys this part of worship. The reason is obvious, all have not 'music in their souls,'—are not endowed by their Creator with musical talent. I cannot believe that the present age will take a retrograde movement, go back to the old Congregational style of singing, and substitute the pitch pipe for the organ. I am desirous of keeping pace with the improvements of the times, in Church, as well as in secular music; and, what is of more importance to our religious societies is, of avoiding radicalism or inovation in general usages. If we dispense with educated choirs, the next move will be to go still farther and dispense with educated ministers. Every inovation that tends to lessen the interest in the services does harm, creates discord and division. There are those who will hear good singing, and if it cannot be had at their own Church, will go elsewhere for it. There are also those, the number may be small, who are induced to go to Church partly, and I may say mainly, to hear the singing, if it is good; this being the case, it is far better for them to attend from no other motive than to absent themselves. The advocate for adopting the Church of Scotland singing says, great expense will be saved. This is not a satisfactory argument to my mind. It applies only to feeble societies, and rather strengthens my former position, that we may go a step farther in the march of improvement, and save the expense of a salaried ministry, by doing our own *preaching* as well as singing. I am well aware that there are societies that cannot afford the expense of a regular choir; in these cases I admit it should be dispensed with; but as regards those societies that are able and willing to be taxed for the support of good singing, I see no reason for making any change, especially that proposed by the Christian World. OLD HUNDRED.

Oct. 25, 1843.

For the Register.

TO UNITARIANS.

Messrs. Editors.—I have been much gratified in reading the account of the Providence Convention. Although not present to enjoy the instruction and influence of that occasion, yet I regard myself as being in some degree benefited by what was said and done. Such meetings must be good both for clergymen and laymen, and contribute to impart spiritual life to our denomination. I was glad to learn that several laymen were present to share in the discussions and friendly greetings of the occasion. It is desirable that more of our lay-brethren should be present at such gatherings that through them the good spirit there enjoyed may be extensively diffused in our religious societies. They can do much to inspire their neighbors and friends at home with similar views and feelings, which they may have imbibed, while listening to soul-stirring discussions of the brethren collected from various sections of our spiritual Zion. In illustration of my idea, many of us clergymen annually attend the religious anniversaries at Boston in May. It is truly a season of Pentecost. From the interchange of encouraging words and Christian sympathies we become renewed with fresh zeal and strength in our Master's work. We return to our respective fields of labor with new resolutions and plans for promoting religion, but we find it difficult to carry people along with us. They are cold and our ardor of course, receives a check. Their views and feelings are not so much enlisted with ours as we could wish, because they have not participated with us in those good influences which have wrought such an effect on ourselves. They do not therefore so readily co-operate with us in those good designs, which would do much to promote personal religion and advance the Redeemer's cause. I would suggest whether it would not tend to bring ministers and people to be co-workers in every good object, if every society in our denomination, would make it a part of duty to send a delegate to attend the religious anniversaries in May, that there may be some one besides its pastor, (and it may not always be in his power to attend) to report to it what he has seen and heard! What a brother layman might be able to communicate would doubtless be received with special favor. I would further suggest that in the future conventions, which are to be held in different sections of New England, if it would not contribute to their object to have it understood that it would be desirable that each local ministerial association should send one or two of its members, accompanied by a lay-brother? It is very obvious that some such course would produce a greater concert in action and create a warmer sympathy between our parishes and churches, as it would bring them to know more of each other and of the state of religion in our land. I would not intend by these remarks anything that may look like a denominational combination, or a sectarian phalanx, which might tend to abridge individual liberty. Nothing of this; but that such frequent and holy communion of congenial minds may serve to give new impulse and greater success to individual effort in a cause, which we have at heart. If there be any justness in the above remarks, I hope they may receive a response from an abler pen. P. S.

UNITY AND UNION.

The following good thoughts well expressed, are from a little Tract lately written by the Rev. Edward Higginson of Hull, England. Having proposed three conditions for Unity of Spirit among Christians, viz., perfect civil equality, individual freedom, and the renunciation of the idea of authority in religious matters, he comes to a fourth, as follows:

4. 'And this brings me to the

Fourth suggestion for Unity, which is at the root of all the rest. There will be little unity of feeling, and still less unity of effort among Christians, till the idea is altogether given up, of the *necessity of others holding our notions in order to their Salvation*. This is the central principle of all Bigotry, all uncharitableness, all persecution, intimidation and intolerance in regard to religion. It is only wonderful how such a preposterous notion could ever have been so deeply rooted as it is. But the notion being thus rooted, its consequences are natural enough, however horrible.

It begins probably with men thinking it necessary to believe Revealed Religion in order to enjoy its promises. Then, as soon as men begin to read the Scriptures with their own eyes, and to differ as to what are the doctrines of revealed religion, each erring mortal, of course, thinks his own view of religion true (as *to him* it is true, but not necessarily so to his neighbor); and still holding that the true religion is essential to salvation, he thinks it follows of course that all others must believe as he does, or perish everlastingly. Then the church of the most powerful, allying itself with state policy, lays down what she decrees to be the true (that is, the *legal*) religion, and condemns all Dissenters to worldly disabilities and everlasting punishment.

But the marvel is, that, as Church after Church remonstrates and emancipates itself from the worldly power of the Church dominant, it should not also throw off the spiritual yoke of the necessity of believing certain things in order to Salvation. That those who perceive and assert their own spiritual rights and duties, should not see the natural claim of all men to the same liberty as themselves. The dogma of the necessity of particular doctrines for Salvation being sincerely held, the Bigot thinks he does God service by burning heretics. But, that such a dogma should be maintained by Protestant Dissenters,—by those who have protested against the cruder forms of Protestantism,—who have dissented again and again from those who had dissented already! If it is necessary to believe the true doctrines (and not simply what we conscientiously think true) in order to Salvation, who, even among 'Evangelical Protestants,' shall undertake to tell us, what those true doctrines are! He can only tell us what *he thinks* they are. And I can tell him what *I think* they are. What *he thinks* is true *to him;* what *I think* is true *to me*. We can reach no more absolute definition of *the true religion*, unless we admit an infallible Church or Pope, or some such umpire of Faith on earth. The dogma of the necessity of believing certain things is practically absurd, unless accompanied by an authority to declare what those necessary things are. The empty boasts of 'Orthodox' and 'Evangelical,' are the often repeated echoes of that practical absurdity. But, worse than absurdity, it is the root of bitterness in the very garden of Religion, the Church of the Messiah.

There can be no true Catholicity of Spirit where this dogma of 'necessary doctrines' is acted upon. For, as it is plainly impossible that all men should believe alike, he who thinks that everlasting happiness is to be gained by professing the true doctrines, and that his own are those saving doctrines, will naturally plume himself somewhat upon his own safety as an orthodox believer; or else, moved with compassion for the spiritual danger of those whom he calls heterodox and believes to be perishing, he will urge his notions upon their adoption with a degree of importunity quite inconsistent with the dictates of manly respect for fellow men. But if a zeal arising out of this dogma naturally leads the sincere believer in it to conduct inconsistent with the equal rights of others' minds, surely the dogma itself must be erroneous.

To maintain the necessity of other people agreeing with us in opinion in order to their acceptance in the sight of God, if it does not make us laughed at for our presumptuous folly, shows that we have successfully asserted a tyranny over the minds of others. Whoever they are that do so, and in behalf of whatever opinions, they are committing a perpetual wrong against the intellectual and moral rights of their fellow creatures. I grant they do not see it in this light. I grant that many regard it as a sacred duty which they owe to their own convictions of saving truth. But I cannot understand what right any man has to insist even in argument, upon the necessity of others agreeing with him in opinion. It matters not that this is his conscientious opinion: that he *conscientiously thinks that all men ought to believe as he does*. Others have the same right to think conscientiously as he has. And there is one necessary limit to every man's liberty of Conscience: *that it must not trench upon the equal liberty of any one else*. No man has any right to act upon any opinion, however conscientiously held, which interferes with the equal rights of conscience as possessed by all others. The very principle, that we are all entitled to hold our conscientious opinions, forbids any man to claim, even conscientiously, a right of judgment over any other's opinions. Yet this equality of conscience is habitually violated by every one who allows his conscience to judge for others besides himself.

I will illustrate my meaning by parallel cases. In the exercise of the Rights of Property, every man is declared entitled to his own; and for that very reason, each is forbidden to invade another's. So, the right of personal Liberty consists in freedom to act as each person chooses, with one essential proviso, namely: that he shall not infringe the equal liberty of others. These are the essential principles of Personal Liberty and of the Rights of Property, which it is the business of human law to enforce. And they ought equally to be the admitted principles of morals, in regard to that which is beyond law. It would be in vain for any man to allege that his conscience (which he might remind us is accountable only to God) taught him to claim another's property as his own, or led him, in the exercise of his undoubted liberty, to run over his neighbor who meets him in the public street. Such a man would either be punished as a criminal or aken care of as unsound in mind. Yet, in that department of personal liberty (beyond human law) which has reference to the mind's pursuit of truth, in that matter of intellectual property (not negotiable on parchment) which consists in the possession of one's own conscientious opinions, men are found continually claiming for themselves powers which are palpably inconsistent with the equal rights of others. And because this is done in regard to the most sacred things that belong to us, those who do it are not generally regarded as doing the greater wrong to others, but only as evincing their own greater godliness.

The *sincerity* of spiritual aggression, is no real justification. That zeal, however sincere, is *unjust*, which puts forth in behalf of its own doctrines either the power of persecutiou, or the weight of outward influence and interest, or the assumption of infallibility, or the threat of spiritual penalties, or any power except that of candid argument with the full recognition of the equal liberty of the opponent's mind. It ought to be of no avail for any one to say that he conscientiously believes his own opinions to be the only safe ones, and the opposing opinions to be dangerous, penal, damnable. *No man has a right* to stretch his conscience thus into the department of another's conscience; any more than he has a right to steal another's property on the plea that his conscience allows it, or to assault another's person in the exercise of his own 'Liberty of conscience.' If the Law were, or indeed could be, as strict in protecting our mental rights, as our bodily and pecuniary ones, there would be no lack of spiritual felons to indict for assault and robbery, and spiritual mad-men who ought to be put beyond the power of hurting their neighbors.

No man, I maintain, has a moral right to condemn in his fellow man any thing but sin. Our moral sentiments agree in the main, as to what is virtuous and what is vicious. But our intellectual judgments differ, and must differ, greatly, as to what is true and false in knowledge, religious knowledge not excepted. And to connect arbitrarily, as is commonly done, the moral sentiment of approval, which should belong to virtue alone, with certain intellectual acts in the reception of opinions, can only tend to deprave the moral judgments and warp the intellectual ones, and confound both.

It has often struck me as a curious fact, that this dogma (of the necessity of a particular belief in order to Salvation) is attached solely to one set of theological doctrines, and to them almost uniformly, namely: to the Trinitarian and Calvinistic system. You never hear of Unitarians maintaining the necessity of believing their peculiar doctrines in order to Salvation. Their not doing so is made indeed, by the genuine bigot, an argument against them, thus: 'Unitarians do not think it a question of Heaven and Hell to adopt their notions; Trinitarians do. The Unitarian grants the Trinitarian may go to heaven; the Trinitarian does not see how the Unitarian can. Therefore it is the safest plan to be a Trinitarian.' (Opinions beirg supposed optional, like clothes.)

Yet I cannot make out why the dogma of *Salvation by doctrines* might not just as well (or rather just as ill, just as wrongly, just as much in defiance of the very spirit of religion) be attached to those views, as to their opposites. Let us try how the converse of the usual theory would run. Why should not the Unitarian, with earnest, genuine, conscientious bigotry, maintain that his notions are the true ones, and that it is necessary for every one to believe those true doctrines in order to be saved? Why should he not declare, that he who doubts the free, unbought mercy of the Heavenly Father, is not worthy to experience it;—that he who belies human nature and weakens the motives to virtue, by his doctrines of utter Depravity and Predestination to woe, shall himself 'without doubt, perish everlastingly; that he who teaches the substitution of moral guilt and righteousness, is in deepest danger of perdition for the immoral tendency of his doctrine;—that he who deifies flesh and blood, worshipping the human nature of Jesus by the invocation of his 'birth, circumcision, agony and death and burial,' is an Idolater and a Heathen beyond the pale of Salvation! This would be the precise counterpart to (what seems to shock nobody) the customary connection of the same dogma of Creed-salvation, with creeds of an opposite nature. My Unitarian reader must pardon me for making, even for illustration's sake, a supposition so injurious to his good sense and right feeling. But how is it, (I have often wondered) that this spiritual engine for enforcing belief, is reserved for the sole purposes of Trinitarian Orthodoxy? How is it that Trinitarianism does, in point of fact, that which Unitarianism in point of fact does not? In the generality of its published statements, and in its customary representations from the pulpit, Trinitarianism exhibits itself not merely as a set of doctrinal results, but as a system of *moral threatening*. It does not merely state certain doctrinal views as the opinions of certain men, with their reasons for holding such views;—but it commands others to receive the same views, on the risk of incurring spiritual guilt or danger by rejecting them.

For my own part, the great objection I have to allege against the prevailing views of Christianity is not the irrationality of the doctrines (which may appear irrational to me and quite logical to another); but that *invasion of the primary rights of the mind*, which is continually attempted in the manner of setting forth those doctrines. It is not that I cannot assent to the doctrine of the Trinity, for instance;—but that if I could, I feel I never could show such disregard to the operations of my own mind and the corresponding faculties and rights of others' minds, as to expect Salvation for my own reception of a doctrine to me sacredly true, and to dare to pronounce another's spiritual state dangerous because it was not true to him;—or adopt any other criterion of spiritual safety in connection with opinions, than that conscientiousness of personal conviction, which might equally be mine in believing the Trinity, and the Unitarian's in his belief of the sole Deity of the Heavenly Father.

And while thus my great objection to the prevalent views of Christianity is not to the doctrines in themselves, regarded as certain intellectual opinions, but to the continual violation of the rights of the mind and the spirit of religion committed or attempted on their behalf;—so on the other hand, my great happiness as a Unitarian, (I may here be allowed to declare) consists not so much in the particular views of religious truth in which I differ from the Trinitarian, as in the spirit of truth and candor in which I am encouraged to inquire and judge for myself, and therefore impelled to respect the corresponding rights and revere the sincerity of every other mind in turn. Great as are, to my apprehension, the religious worth and happiness of my doctrinal views as a Unitarian, leading me to God in worship with the feeling of a child to his Heavenly Father, and without the distraction of contemplating a triform Deity and adoring in turn God the Father, God the Son, and God the Holy Ghost;—and leading me to Christ as the Moral Image of God in his life and character, and as expressing the Will of God in his doctrines, and thus leading me to duty and happiness without requiring me to anatomize his personal nature into its divine and human portions, without perplexing and agonizing my mind by speaking of the circumcision and temptation and bloody sweat and death of one whom I am called upon to worship, and without confounding my notions of morality by telling me of imputed guilt, and imputed righteousness, or my hopes of a virtuous heaven as open to all my fellow creatures who seek it, by making it depend upon God's election and not man's obedience, or upon the attainment of absolute truth and not the active love of truth;—my great rejoicing as a Unitarian is, not so much in these doctrines themselves, thongh they are above all price to me, as in the spirit of perfect equity and good will which they bid me hold towards all others. If it were customary to connect with these doctrines of religion the distinctive claims of 'Orthodoxy;' to say: 'these opinions are true, and therefore safe, and therefore the contrary are unsafe, are dangerous, are damnable,'—Unitarianism would then sin against Christian Unity, by sinning against intellectual freedom and moral sincerity. And if Trinitarianism were generally held without the accompanying dogma of the safety of believing and the danger of doubting it, there would be no further difficulty in the way of Unity among Christians. There would be no need to limit it to 'Evangelical Protestants.' There would be no temptation to define what 'true' believing is, for any but for ourselves, as we should leave others to settle it for themselves.

There is no real harm, but great good, in difference of opinion. The only harm is, when any insist upon agreement, beyond or contrary to individual conviction. The sting of controversy lies, not in differences of opinion, but in imputing guilt or danger to opinions different from our own, and arrogating a peculiar saving power to these. While so far as this spiritual intimidation takes effect, in leading to an acquiesence in prevailing views, without a real understanding and hearty belief of them; surely this is more like *ruining* than *saving* souls. The dogma of the saving efficacy of certain doctrines is a spiritual premium upon insincerity.

There is one thing necessary, as the moral sense of all good men of all creeds will acknowledge,—there is one thing 'necessary to salvation.' It is Sincerity, Truthfulness, the Spirit of Truth, whether we can gain absolute truth or no; sincerity of head-work and heart-work,—sincerity in thinking, reading, judging for ourselves, and sincerity in professing our real opinions and living up to the real sense of duty which we each individually gain. Now the exercise of authority over other consciences, whether by temporal or by spiritual bribes and threats, appears to me to be the standing impeachment of his sincerity who attempts thus to influence his fellow-man, and the attempted rum of his whom he endeavors so to influence. The one is void of Faith; and he attempts to rob the other of what Faith he has. Talk of Faith'—he has no Faith, who thinks thus to make another adopt his Creed. It is Conviction; it is Understanding; aye, and it is Trust,—trust in God, trust in Principle. Faith is *faithfulness*. He who reads the works and word of God with attentive mind, may agree with me, or may agree with me, or may differ from me, as to doctrines of Theology (and he differs from me just as much as I differ from him), but we are in Unity of Spirit so long as we are both candid and sincere. But should he begin to insist upon my adopting his views, or I upon his adopting mine, in order to Salvation, our Unity is from that moment impaired. And those who hold out this spiritual threat in any form, are they who really impair the Unity of the Christian Church.

There are two leading ideas of a Catholic Church. The one—the prevalent one,—looks for it outwardly; the other is satisfied to trace it inwardly. The one (when possessed of power) attempts an all-compelling restraint; the other recognizes an all-comprehensive Spirit of Liberty. The one demands visible conformity; the other recognizes inward harmony. The one applies force and fear; the other culture of the mind and the affections. The latter seems to me to be the Savior's idea of his universal Church, in which his disciples should 'all be one, as he was one with his Father;' and this idea is true of the Spiritual Christian Church, even in spite of its division into sects. The former is the notion of Catholicity generally adopted by Christians, and derided by unbelievers, falsified as it notoriously is by the disunited state of the Visible Church.

So long as Christians look thus on the outward appearance, and reduce even spiritual things to a carnal outside standard, Catholicity will be, in their notion, *Uniformity*. But Uniformity is the very opposite to the Catholic or Universal. The Universal is multiform; the Uniform is necessarily partial and limited. Minds are many and various; and the 'One Spirit' has accordingly 'many operations.' So the demand for uniformity in the early Christian Church soon created the more palpable diversity. The Catholic Church, the Church 'Universal' (so called)—was soon divided into two greater sections and many smaller ones; and the world presently heard of a Roman Catholic (Roman Universal) Church, as we now hear of an Anglo-Catholic (English-universal, partial-general, local-all-pervading) Church; the adherents of such Churches actually nullifying, by the contradiction involved in the very names they bear, their own pretensions to universality. Whether the Christianity of Rome be the absolutely true gospel, or not; whether that of the 'Church of England' be nearer the Scriptural standard or farther off:—the Faith of neither of them can be Catholic, if limited, the one to Churches symbolizing with Rome, the other to those symbolizing with Canterbury;—neither Church can be Catholic, while each is thus exclusive.

The Catholic Church of Christ is a Spiritual Church. Its members, the world over, are knit together in spiritual bonds. Every sincere disciple of Jesus belongs to it. '*Disciples* were called Christians first at Antioch,' and ought to be so always and every where. Whatever may be any one's understanding, or misunderstanding, or want of understanding of any part of the Master's instructions (which the Master alone may decide) if he has the Spirit of his Master, that is enough. 'And if any man have not the Spirit of Christ, he is none of his.' No matter, so long as he does all in the sincerity of personal religious conviction and feeling, no matter whether he be connected with an outward Church venerable for its antiquity and mysterious in its service, or with the new sect of yesterday, who with the zeal of reformers venerate nothing old. If his veneration for the old is not the mere conformity of habit or indifference; if his zeal for the new is not merely argumentative and does not degenerate into passion;—if he is a Christian in heart and life, he is one with Christ and one with the Church of all ages and nations. How, otherwise than thus, can we explain, consistently with fact, the Savior's prayer that his disciples 'might all be one in him as he was one with God?' Surely he meant that they should partake his spirit and be endowed with his temper; that they should love and copy his character, and love God who was revealed in him; that they should obey his commands as the commands which he taught them from God; that they should look forward to the immortality which he saw in the visions of God and brought to light to mankind; that they should follow his steps, as he had walked before God and Man, making life the preparation for Heaven. Such a discipleship as this may even yet prevail, amid all the diversities with which the Gospel is held by its various professors; and the Spiritual Church of Christ, counting its members thus, is Catholic in its extent as well as its character, just in proportion as its members renounce those bonds which divide, and recognize a 'Unity of Spirit' for their sufficient 'bond of peace.'

IF YOUR PRINCIPLES ARE TRUE, HOW COMES IT THEN SO FEW EMBRACE THEM!

In the eye of one who can take a philosophical survey of history,—(the history of any country and of any age will suffice,)—it must appear strange, that men having the least pretensions to information and intelligence should argue the truth of a doctrine from the multitude of those who espouse it. Still more strange must it appear that because an opinion is embraced by few, an argument for its falsehood should be, by persons of the same description, erected on that circumstance as a foundation. Yet such has been the fact. As Unitarians the thinness of our numbers compared with the adherents of that system which arrogates to itself the name of *orthodoxy*,—has often been employed by the champions of the latter mode of faith,—as a reason for believing in its truth, and an argument to justify the rejection of ours. The question is often asked, 'If your principles are true, how comes it that so few embrace them?'

Now, I admit that this mode of deciding will strongly recommend itself to three classes of persons:—the indolent, the fashionable, and the interested. It must appear exceedingly convenient to those who would avoid the trouble of personal inquiry into the points at issue. It requires only that the number of those who think in one way, and the number of those who think in the contrary, be summed up:—a balance is then struck between them, and the point is settled as easily as possible. The most difficult question in theology may thus be solved as readily as a simple problem in arithmetic: and a child, who can just perform the common operations in numbers, is as thoroughly qualified for deciding a knotty point in divinity, as the most accomplished and laborious student of the Scriptures that ever lived;—as a Grotius or a Locke;—a Doddridge or a Rosenmuller! But it is not to the indolent merely that this criterion of truth will recommend itself. There are, in this world,—(I speak things which are pretty well known,—a great number of persons who are resolved always to swim with the popular current. If the multitude be on any side,—that side they are determined to embrace: and they do embrace it with just as much zeal as they would have embraced the very opposite opinion, if it had happened to be supported by popular favor. These people generally move in respectable walks of life; are distinguished by scrupulous adherence to all the prevailing tastes and habits; and avoid an unfashionable heresy with the same horror that they would any solecism of dress or deportment. There is a third class to whom the decision of the multitude must be found a very convenient substitute for argument;—those who from the situations which they fill, may be occasionally called on to give a reason for adhering to established modes of opinion,—and who, unfortunately, have no better reason to give than that alluded to. It is no wonder that all these classes should agree in decrying the principles which we profess;—and that all of them should unite their voices in exclaiming to us,—'Look how few are on your side, and you must see that you are in the wrong!'

But however convenient this reasoning may appear, it is not just: and its injustice may be made obvious by a very few remarks. The disciples of Jesus were but '*a little flock*;' he calls them thus, himself: and yet he tells us, that it was the Father's will to give them the kingdom. The Albigenses, in the South of France, were few in number, compared with their enemies and persecutors; and yet their principles were unquestionably nearer to those of the Gospel than those for the denial of which they suffered. The Waldenses, the Lollards, the Hussites, the early Reformers themselves, were all in the minority, if numbered along with those against whose doctrines they protested; and yet, the persons who employ this argument against the worshippers of 'One God and Father of All,'—will scarcely go so far as to say that the Waldenses, and the Wickliffites,—the Hussites, and the early Reformers, were all in the wrong, and that their Roman Catholic antagonists were right. Nay, what is more to the point, I might challenge any one of those who employ this boasted argument against us, to come forward, and consistently and manfully abide by it, himself. Were such a person to step forth, I would say to him,—'You, Sir, who tell us that our doctrines are false, because they are embraced by few;—you, who tell us that you must be right, because you have (at present,) the multitude on your side;—you, who make numbers a test of truth,—be firm and consistent. I only ask you to abide by your own principles. I call on you upon those principles,—upon your own very principles, to embrace the doctrine of transubstantiation! I call on you to embrace the worship of saints, reliques, and images: I call on you to practise auricular confession, and extreme unction, and prayer in an unknown tongue: I call on you to administer seven sacraments:—I call on you to submit to the supremacy of the Pope, and to yield an implicit faith to all the decrees of the Catholic Church! You know, and cannot deny, that the adherents of the faith of which I have enumerated some leading points, vastly outnumber the followers of that which you profess. Bitter, then, as some of the ingredients in this mixture may be, you must swallow it all, or renounce for ever your favorite argument that numbers are an evidence of truth. Nay, if your consistency carries you through this ordeal, I have a still severer test of your faith in the infallibility of the crowd. You must travel with me into Turkey, and there become a Mussulman. You must go with me to Hindoostan, and there enlist yourself as a disciple of I know not what sect or caste of Brahmins. You must, in China, profess the Deism taught by Confucius: and as we return home, by way of Tartary, you must fall down and worship the incarnate deity of the Dalai Lama! All this, you must do; *or else* confess that, contrary to your assertion, when disputing against the worshippers of one God in Unity,—the truth *may* be found with the few: and error may be the portion of the multitude. [J. Scott Porter.

To the Editors of the Christian Register.

EVILS OF SECTARIANISM.

I have lately perused the fifty ninth number of Harper's Family Library, on the inprovement of society, by the diffusion of knowledge, by Thos. Dick, L. L. D. As you frequently make extracts for your Christian Register, some excellent ones might be made from this, with benefit to your readers; but I would call your attention particularly at this time to section ten in this volume, page 318, 'on the evils of sectarianism,' &c.

[We thank our correspondent for pointing out to us these valuable extracts and have great pleasure in presenting them to such of our readers as have not seen the original work. Eds.]

'A general diffusion of knowledge would be one general means of promoting *union in the Christian church*.

It is a lamentable fact, that throughout the whole world, there is no system of religion the votaries of which are subdivided into so many sects as those who profess an adherence to the Christian faith. Within the limits of Great Britain there are perhaps not much fewer than a hundred different denominations of Christians belonging to the Protestant church. Most of these denominations recognise the leading truths of divine revelation,—the natural and moral attributes of the Deity,—the fall of man,—the necessity of a Savior,—the incarnation of Christ,—the indispensable duty of faith in him for the remission of sins—the necessity of regeneration, and of holiness in principle and practice,—the obligation of the moral law,—the doctrine of a resurrection from the dead, and of a future state of rewards and punishments,—in short, every thing by which Christianity is distinguished from Mohammedanism, pagan idolatry, and all the other systems of religion that prevail in the world. Yet, while agreeing in the leading doctrines of the Christian faith, they continue in a state of separation from each other, as if they had no common bond of union, and, as rival sects are too frequently in a state of alienation, and even of open hostility. The points in which they differ are frequently so minute as to be incapable of being accurately defined, or rendered palpable to an impartial inquirer. Where the difference is most apparent, it consists chiefly in a diversity of opinion respecting such questions as the following:—Whether the election of man to eternal life be absolute or conditional,—whether Christ died for the sins of the whole world, or only for a limited number,—whether there be a gradation or an equality among the ministers of the Christian church,—whether every particular society of Christians has power to regulate its own affairs, or ought to be in subjection to higher courts of judicature,—whether the ordinance of the Lord's Supper should be received in the posture of sitting or of kneeling,—whether Baptism should be administered to infants or adults, or be performed by dipping or sprinkling, &c. Such are some of the points of dispute which have torn the Christian church into a number of shreds, and produced among the different sectaries mutual jealousies, recriminations, and contentions. When we consider the number and the importance of the leading facts and doctrines in which they all agree, it appears somewhat strange, and even absurd, that they should stand aloof from each other, and even assume a hostile attitude, on account of such comparatively trivial differences of opinion, especially when they all profess to be promoting the same grand object, travelling to the same heavenly country, and expect, ere long, to sit down in harmony in the mansions above. The grand principles of human action, which it is the chief object of revelation to establish, and the precepts of morality, which ought to govern the affections and conduct of every Christian, are recognised by all, and why then should they separate from each other, and remain at variance on account of matters of 'doubtful disputation!'

The *evils* which flow from such a divided state of Christian society are numerous, and much to be deplored. A sectarian spirit has burst asunder the bonds of Christian love, and prevented that harmonious and affectionate intercourse among Christians which is one of the chief enjoyments of social religion. It has infused jealousies, fanned the flame of animosity and discord, set friends, brethren, and families at variance, and shattered even civil communities into factions and parties. It has kindled contentions and heart burnings, produced envyings, animosities, and hatred of brethren, burst asunder the strongest ties of natural affection, and has led professed Christians to violate the plainest dictates of humanity and of natural justice. It has excited a feverish zeal for the peculiarities of a sect, while the distinguishing features of Christianity have either been overlooked or trampled under foot. It has wasted money unnecessarily in erecting separate places of worship, which might have been devoted to the promotion of the interests of our common Christianity. It has even corrupted our very *prayers*, infused into them human passions, and a spirit of party, and confined them to the narrow limits of our own sect, as if the Omnipotent, whom we profess to adore, were biased by the same prejudices as

ourselves, and dispensed his favors according to our contracted views. Could we fly with the swiftness of an angelic messenger through the various assemblies convened on the Christian Sabbath, while they are offering up their prayers to heaven, what a repulsive and discordant scene would present itself, when we beheld the leaders of certain sects confining their petitions to their own votaries, imploring a *special* blessing upon themselves, as if they were the chief favorites of heaven, lamenting the errors of others, throwing out innuendoes against rival sects, taking credit to themselves as the chief depositaries of gospel truth, and thanking God for their superior attainments in Christian perfection! How unlike the noble, benevolent, and expansive spirit which Christianity inculcates!—Nay, the intolerance which the divisions of the Christian church has engendered has established Inquisitions for the purpose of torturing and burning supposed heretics,—has banished, imprisoned, plundered, hanged, and committed to the flames, thousands and ten thousands, on account of their religious *opinions;* and many eminent characters, illustrious for piety and virtue, have fallen victims to such unchristian barbarities.

In particular, the divisions and contentions of Christians have been one of the chief causes of *the progress of infidelity*. The truth and excellence of our religion can only be exhibited to the world by its effects. And when, instead of love, union, and harmony among its professors, we behold bitter envyings, schisms, contentions, and animosities, there appears nothing to allure vicious and unthinking minds to examine its evidences, and to give it an impartial hearing. 'First agree among yourselves,' *infidels* reply, 'and then we will consider the truth and importance of your opinions.' Such a mode of reasoning and conduct is indeed both absurd and unfair, when the genuine doctrines and requisitions of Christianity are clearly stated in its original records, and which they ought to examine for themselves; but it is a circumstance much to be deplored, that Christians, by their sectarian animosities, should throw a stumbling-block in the way of rational investigation into the truths and foundations of religion, and cause thousands to stumble and fall to their destruction. But what is perhaps worst of all, it has greatly retarded, and still retards, the universal propagation of Christianity through the world. Something has indeed been effected, of late years, by various sections of the Christian church, in the different missionary enterprises which they have conducted, in their separate capacities; but it is not too much to affirm, that had they acted in combination and in harmony, in the missionary cause, ten times more good would have been effected than has ever yet been accomplished. Besides, in our present mode of propagating the gospel among the heathen, we are, to a certain extent, sowing the seeds of those unhappy dissensions which have so long prevailed among ourselves. And, therefore, till the different religious denominations in this and other Christian lands be brought into a more general and harmonious union, we cannot expect to behold a rapid and extensive propagation of primitive Christianity throughout the pagan world.

Such are some of the evils which a sectarian spirit has produced in the Christian Church.'—

WHAT ARE ITS CAUSES?

It is almost needless to say that they do not originate in the genius of the gospel, which is directly opposed to such a spirit, but in the corruption of human nature, and the perversion of true religion. They have their rise in *ignorance*, —in ignorance both of the revelations of the Bible, considered as one whole, and of those truths of history, philosophy, and general science which have a tendency to liberalize and to enlarge the capacity of the human mind. This ignorance naturally leads to *self-conceit*, and an obstinate attachment to preconceived opinions and party prejudices, to attaching an undue importance to certain subordinate and favourite opinions, and overlooking the grand essentials of the Christian scheme; and thus prevents the mind from expanding its views, and taking a luminous and comprehensive survey of the general bearings and distinguishing features of the Bible. And if such numerous and serious evils have followed from the divisions of Christians, it becomes an important inquiry, whether they have ever been productive of advantages sufficient to counterbalance such pernicious effects. Is an obscure question, in relation to church-government, to be set in competition with Christian union? Is a metaphysical opinion about the sovereignty of God, and his counsels during eternity past, to be obstinately maintained, although the strongest bonds of Christian love should thereby be burst asunder? Is the rigid adherence to an opinion respecting dipping or sprinkling in baptism, or the maintenance of a dogma in reference to the extent of Christ's redemption, under pretence of bearing a testimony in behalf of Divine truth, to be considered as sufficient to counterbalance the numerous evils which have flowed from a sectarian spirit! Can we suppose, that He whose law is *love*, who hath commanded us to 'keep the unity of the Spirit in the bond of peace,' and who hath declared, again and again, in the most explicit terms, 'By this shall all men know that ye are my disciples, if ye love one another;' are we to suppose that *He* will consider the maintenance of such opinions, under such pretences, as a warrant for the infringement of the law of charity, or the breach of Christian union, or that he sets a higher value on intellectual subtleties and speculative opinions, than on the practical requisitions of his Word, and the manifestations of Christian temper and conduct! To answer these questions in the affirmative would be a little short of offering an insult to the King of Zion. Whatever is not so clearly revealed in Scripture that every rational and serious inquirer does not plainly perceive it to be truth or duty, can scarcely be supposed to be of such importance as to warrant the breach of the unity of the church. For the inspired writers, who were the vehicle of a revelation from heaven, can never be supposed to have used vague or ambiguous language in explaining and enforcing matters of the first importance.

If we consider the temper and conduct of many of those who are sticklers upon phrases, and zealous about matters of mere form, we shall be convinced how few beneficial practical effects are the result of a narrow sectarian spirit.—While they appear fired with a holy zeal lest the purity of divine ordinances should be tainted by unwashed hands, you will sometimes find them immersed in the grossest sensualities and immoralities of conduct. While they are severe sticklers for what they conceive to be the primitive form and order of a Christian church, you will not unfrequently find *disorder* reigning in their families, the instruction of their children and servants neglected, and a sour and boisterous spirit manifested in all their intercourses with their domestics. Yea, you will find, in numerous instances, that they scruple not to practice *frauds* in the course of their business, and that you can have less dependence on their promises than on those of the men of the world, who make no pretences to religion. As an excellent writer has well observed, 'An ardent temperament converts the enthusiast into a zealot, who, while he is laborious in winning proselytes discharges common duties very remissly, and is found to be a more punctilious observer of his creed than of his word. Or, if his imagination is fertile, he becomes a visionary, who lives on better terms with angels and with seraphs, than with his children, servants, and neighbors; or, he is one, who, while he reverences the 'thrones, dominions, and powers' of the invisible world, vents his spleen in railing on all 'dignities and powers on earth.' '

CHRISTIAN REGISTER,

BOSTON, NOVEMBER 4, 1843.

A GOOD NAME BETTER THAN GREAT RICHES.

A Sermon preached at the Church in Brattle Square the Sunday after the interment of ALDEN BRADFORD, ESQ., late Secretary of the Commonwealth. PROV. XXII. 1. "A good name is rather to be chosen than great riches."

The wise choice, to which Solomon here advises, is not always made. Gold so easily gilds character, men of 'great riches,' though there be stains upon their integrity, and charges against their honor and benevolence, have yet so easily accorded to them respect and consideration, which a good name with a shallow purse cannot always procure, that it is not wonderful that the declaration of the text should not have been universally received with a cordial acceptance, a hearty obedience. It is not wonderful that many should be ready to say practically, 'give me the great riches and I can secure all *the good name* I want or need have.' And such persons do get all the good name they want. There is nothing truly noble and lofty in their aspirations. They are willing to be *treated* with respect for what they have, rather than to *be* respected for what they are. They are satisfied with a consideration which they are conscious is accorded not to their characters, but to their circumstances. Some there are, however, in every generation, who cannnot be satisfied with this; men who feel that truth and wisdom spoke through Solomon, and who cling to a good name and the qualities which secure a good name, as of more value than the wealth of the world. Poverty may beset, temptation assail them; sunshine or shadows may be upon their path, the world smile or frown, it matters not. With a manly fortitude, with an indomitable Christian energy, they 'quit themselves like men' in the struggle between passion and principle, determined to hold fast their integrity, their purity, their honor, and a good name, if they leave nothing else, for their children to bless and the world to reverence. And are they not right? Is there not wisdom in choosing a good name, a pure unsullied reputation in preference to 'great riches,' in preference to any thing that can be purchased only at the price of this? Let us consider this matter. Let us consider the value of a good name; not that we may become greedy of praise, not that the desire of the esteem and approbation of men may become the ruling motive of our lives, but that we may prize more highly and strive more zealously for those qualities of character, that conformity to the law of God and the rule of duty, which, while they confer dignity and peace, will secure the esteem of the best and worthiest portion of the community, contribute to our usefulness and happiness more than 'great riches.'

The first value of a good name, of a pure, unsullied reputation, is its effect upon our usefulness. Every man, if he have the heart of a man, if any of the better and nobler sentiments of humanity be developed in his breast, must wish and does wish to be of service in the world. He would do good in the world. He would contribute his mite to the great treasury of the world's improvement and progress. He would have the community, those within the sphere of his influence, however limited or enlarged that sphere may be, the better and happier for his having lived among them. But the power to serve others is not an *absolute* power. It depends upon others as well as ourselves. It is not enough that we have talents, capacity, skill, or that we are admitted to possess them. Men of unquestionable superiority in these respects have often been cyphers, and worse than cyphers in the community through the want of a 'good name,' the want of a favorable estimation among men. That we may serve others, they must have confidence not only in our talents but our integrity, not simply in our skill but our honesty; they must find us not only capable but kind, courteous and obliging in our manner, amiable in our disposition, pure and elevated in our motives. If we have a base or doubtful character in the public eye, if men do not believe us to be upright and honest, if they find us to be uncertain in our tempers, rude and uneven in our manners, if they think us to be insincere, ambitious, self-seeking in our motives, our services will neither be asked nor accepted. To whatever department of human life we turn our attention, we find illustrations of this. The merchant, that he may pursue his affairs with that success which enables him to become *useful*, and by an extensive and prosperous business gain that wealth, which not only secures his own personal independence and comfort, but puts it in his power to contribute to the comfort of others, and to uphold all the great interests of humanity,—the merchant, who would do this, must be regarded not only as an intelligent, sagacious active man, but as an upright, honest, and benevolent man. He must be thought not only to understand his business, but to conduct it upon high moral principles, and for just and noble ends; and to whatever extent suspicion rests upon him in these respects, to that extent his usefulness and influence as a man and a merchant are diminished. He may amass wealth by his sagacity and industry. He may possess a portion of the power, though it be abused, which wealth confers. He may receive a portion of the consideration which wealth commands, though it will be grudgingly awarded. He may not, at least, he will not often be treated with absolute disrespect. A cold and formal civility will commonly be extended toward him. But if he have not 'a good name,' if he be not thought honest, high-minded, benevolent, he will pass through the world without the benediction of loving and confiding hearts. He will have no place in the community's confidence, affection, or esteem. He cannot be useful. You may see him pass along the exchange, and no man shall seek him unless necessity compel him to have some connexion with him; no countenance shall light up at his presence, and no hand extend to him a cordial and hearty greeting; and in all affairs of public interest and importance, in all objects to be advanced by the united wisdom and efforts of the rich, the generous and the just, his opinion will not be asked, nor his judgment consulted, nor, if it can be avoided, his aid sought. He may have 'great riches,' but the poorest man in the community who has 'a good name' —a name for integrity and honor and benevolence, a name for the purity of his motives, the sincerity of his purposes, the benevolence and sympathy of his heart, shall do more good in the world. The lawyer, who by his legal attainments, his acute and discriminating intellect, his power of convincing reasoning, and persuasive eloquence, would make himself really useful, an ornament to his profession and the community, a pillar and defence to its best interests,—the lawyer who would do and become this, must be esteemed not only for his ability but for his character. He must be held in respect by clients and opponents, by the bar, the bench and the people, not only as an astute and profound lawyer, but as an upright and high-minded man, a friend to truth and justice, an enemy to all sinister purposes, to all injustice, oppression and wrong.—Men must think of him and be able to say of him, that 'he despises the knavish part of his profession and never in his zeal for a client loses sight of his own character as a man.' If he have not this 'good name,' if there be not this confidence in his upright straitforward love of truth, right and justice if the suspicion be entertained that he has more of subtlety as a lawyer than integrity as a man, his real usefulnessis at an end.—He does nothing for the honor of his profession; he can do little or nothing for those great interests of right and justice, with the high care of which his profession is charged. He may become and submit to become the legal tool of the dishonest, he never can become the legal adviser and advocate of high-minded and honorable men. In those other professions, the one charged with the cure of diseases of the body, the other with the cure of diseases of the mind, the one aiming to bring relief and comfort to the frame, the other to impress the influence of religious motives, hopes and consolations upon the soul—the importance, the absolute necessity in these professions of a good name, I need not stop to illustrate. Here the shadow of suspicion resting upon the purity, the integrity, the sincerity of the individual, is death to his honor, his usefulness, his happiness.

But this law holds with all of us. However humble or exalted our situation in life, whatever be the measure of our talents, our wealth, or the objects to which we direct our industry, our usefulness and influence through these means depends upon our 'good name,' upon the favorable estimation in which our character is held. If this can be called in question, if the purity of our intentions, if the honesty and benevolence of our hearts can be put in doubt; if in the intercourse of life, we give, and have continually given pain by our rude manner, our obstinate prejudices, our violent self-will, we can be of small service to others; we can add little or nothing to the treasury of the world's virtue or happiness. If on the contrary, men confide in, esteem and love us, if they feel assured of our benevolence, firmness and honesty, and can rely on our kindness, justice and faithfulness, if we bear in our sphere a 'good name,' then within that sphere, however humble and narrow, we can do good. Our advice, our opinions, our counsels will not be like water spilt upon the ground. They will sink into the hearts of those, who respect and esteem us, and the influence of our example and character will be felt by all.

2. The value of a good name, of a pure and unsullied reputation, is worthy of consideration in the second place, from its effect upon our happiness. In one sense it is a small matter to be judged of man's judgment. To one whose life is pure and his conscience clear, what others may think or say of him is of no great moment. Let the storms of life beat around him as they may, he stands upon a rock; he has peace within.—Yet to an enlarged, refined, cultivated happiness, to the highest happiness we are capable as social and moral beings of attaining in this world, something more is requisite than our own conscious rectitude, indispensable as this last may be.—Happiness depends in part at least, upon our outward welfare and success in life, and for these few of us are of ourselves sufficient. Others must contribute to our success. We need now their counsel, now the aid of their wealth, now the sympathy of their affection. At one time we want their encouragement and support; at another it is well as they check and restrain us. How shall we secure to ourselves these advantages? the counsel, the encouragement and support of others, the aid, if need be of their wealth, the stay of their friendship? The strong motive of self-interest will not always prompt men to bestow them, though frequently a higher and purer motive, even in opposition to self-interest, will bring them forth. They are the fruit of esteem; they are the homage paid to a good name, a high, honorable and benevolent character. A man of this character will always receive from others all the assistance he needs. Every one will be ready to bid him 'God speed,' amid the struggles and enterprises of life. One will impart to him the results of his knowledge and experience, another will loan him the use of his property, another the influence of his name, and all the authority of their confidence, because they feel that they can depend upon his sincerity and uprightness. They are assured that his conduct will be pure, his actions honorable, his enterprises lawful according to the strictest rule of right. They are ready to do for him spontaneously all that they can directly and indirectly, to promote his success in life, and have the pleasure perhaps of seeing him eminently happy, because eminently and honorably successful.

But there is a higher view to be taken of this part of our subject. Social intercourse, the expression of the social affections, the exercise of social feeling forms an important element of happiness. We were made for communion with the minds and hearts of others, for an interchange of thought and feeling; and could not be happy, at least, could not be so happy, in total solitude and seclusion as in the midst of domestic relations, mingling in the social intercourse of life. But that social life may contribute to our happiness, a natural and unconstrained manner must mark its intercourse. There must be freedom and frankness and confidence in the expression of opinion and sentiment. This is its great requisite and charm, the secret of the pleasure it affords. But if a man have not a 'good name' he will never know or enjoy this charm. If there be not confidence in his prudence and benevolence, in the strength of his principles and the goodness of his heart, if he be suspected of hypocrisy and deceit, if he be known as a slanderer, unjust, censorious and sarcastic, repeating, misrepresenting, distorting whatever he sees or hears, men will shun his presence and conversation; or if these cannot be avoided, they will put a guard upon their lips. They will be careful how they lay themselves open to his malice and misrepresentations. His presence will bring silence and constraint upon the happiest company and the freest hearts. In the midst of life and society, he will find himself alone. No matter how 'great his riches,' how eminent his powers, how amusing his conversation, let him have a bad name; let it be understood that he is not to be trusted, that he misrepresents, slanders, deceives, that envy, malice and uncharitableness show themselves in his conversation, that kindness, gentleness and good temper are wanting in his manners, and the highest satisfactions and pleasures of social intercourse will be denied him. There will be no frankness or confidence in his presence. The hearts of men will be held back from him. If he has any feeling he will be unhappy. How different is the social position and intercourse of a person who has 'a good name,' who is known to be just, generous, kind and true, honest in his opinions, correct in his representations, charitable in his judgments, without malice and without guile. This man finds open hands and warm hearts, confiding smiles and kind attentions to greet him wherever he goes, and in the pure and serene happiness conferred by them, secures something better than 'great riches' if he possess them, something compensating for their absence, if he possess them not.

I have thus partially unfolded the truth and wisdom of the declaration of the text, in the influence of 'a good name' upon our usefulness, our success and happiness in life. But there is a time, when what will enable us to be useful, successful and happy in life, becomes matter of small moment; a time when the grasshopper becomes a burden, and strength fails and desires cease, and we live only in the memory of what he have achieved on earth, in the hope of what awaits us in heaven; a time when we ask ourselves as to the result of life, what we have accomplished, what we have gained from it permanent and substantial? And the answer is *character*, and character only. In the decline of life, amid the infirmities of age and at the approach of death, who can doubt about the comparative value of 'great riches' or a good name' —riches that are scattered and perish, a name that lives in the heart's memories, and is found recorded in the Lamb's book of life. What solace can 'great riches,' riches soiled it may be in the means of their acquisition and perverted in their use, what solace can they impart to the drooping heart and tottering limbs and decaying strength of old age? What solace amid these, can not a good man impart? Surely when the high ways of life have been quitted for retirement and repose, and the man is wasting gradually away, his maker letting him down gently to the grave—if he have the consciousness of a good name, a pure unsullied reputation, a consciousness of integrity and purity, the sweet remembrances of kind words and right actions, he has a solace and support that shall never fail. The memory of the past is pleasant, the hope of the future is unclouded. What an inheritance to learn to one's children! what a treasure to receive from one's Parent. It is said in Scripture, 'a good man shall leave an inheritance to his children.' He does leave them, in the memory of his virtues, in the worth of his character, in his honorable and unspotted name, in his pure example and his useful life, he does leave them an inheritance of more real value, of more rich and abundant consolation than the wealth of the whole world.

You have already perceived, brethren, the application I purpose to make of these remarks. Since we last assembled here, a man who enjoyed and rightfully deserved 'a good name' has departed from among us. His long and intimate connection with us as a member of this Society and an officer of this Church, his important and faithful services in the various trusts committed to him in the Church and in the State, his long and eventful life, clouded by something of vicissitude and trial, yet marked throughout by honest intention, undeviating integrity and many valuable labors in the cause of learning, philanthropy and religion, make it the prompting of duty and feeling, to notice his death. Alden Bradford, born of a highly respectable family in Duxbury, a lineal descendant of Wm. Bradford, the second Governor of Plymouth Colony, was graduated at Harvard College in 1786. On leaving College, he kept school for a year and then pursued his studies in preparation for the profession which had early been the object of his choice, under the Rev. Dr. West of Dartmouth. He preached in 1789, and received invitations to settle both in his native town of Duxbury and also at Mansfield, but declined them for the purpose of a further prosecution of his preparatory studies. In 1791 he was appointed Tutor at Cambridge and continued in that office till 1793, when he received and accepted an invitation to settle in the ministry at Wiscasset in Maine. He continued in the ministry at that place, nearly eight years, till 1801, when a severe and protracted fever left his lungs in such a state and his general health so feeble, that he asked and received an honorable dismission. His ministry though brief was active and highly useful. The acceptance and value of his services may be judged of from the fact that he published by request during these years, an unusual number of occasional sermons. While in the ministry and during his subsequent residence in Maine, he took a deep interest in the cause of learning and education in that State, and exerted an active and important influence in founding or advancing some of its most valuable literary institutions.

Soon after leaving the ministry, he was appointed, by Chief Justice Dana, Clerk of the Courts for Lincoln County—an office which he held till 1811, when in consequence of a change in the political character of the administration he was removed. At this period he came to reside in this city and became a member of this Church and Society, attracted to it by the ministrations of Mr. Buckminster, with whom he soon became personally intimate and was present at his death. In 1814 he was chosen a deacon of this Church, and held the office for fourteen years till 1828. On coming to the city in 1811, he took an active part in the political strife of the period; and it being thought that a publication of his addressed to the Governor of Massachusetts had exerted an important influence in securing the success of the federal party in the election of 1812, he was in June of that year chosen Secretary of the Commonwealth,—an office to which he was subsequently annually chosen for twelve successive years to 1824, when in consequence of another change in the political complexion of the Legislature he was left out, mainly on account of his political opinions. There was, I believe, a charge made against him, that he had shown some letters of the Governor to which his office of Secretary gave him access. But this charge was proved soon after o be wholly untrue, and the Governor acquitted im entirely of any dishonorable and improper conduct in the discharge of his office. Not long after his removal from the office of Secretary of State, Mr. Bradford resided for a few years at New Bedford, where he held a commission of Justice of the Peace and found some active employment in duties connected with that office. For the last ten years he has resided in this city, holding the office of Notary Public, but devoting all his leisure to persevering, and in many respects, valuable literary labors. His publications in various departments of history, biography and theology have been numerous, and though some of them are wanting in accuracy as to dates and facts, they are highly honorable to his industry and perseverance, and useful additions to the literature of the country.

Having been much in public life during periods of stormy political strife, impelled by his energetic and impulsive temperament to take an active part in all the political movements of the day and to contend zealously and warmly, in all matters for whatever principles and measures he thought right, Mr Bradford has doubtless, as every man must under such circumstances, raised up to himself opponents who have not been disposed to think favorably in all respects of his character and conduct; yet in a calm review of these, the honesty of his intentions, the integrity of his principles, the kindness and benevolence of his heart, his devotedness as a patriot, his zeal as a philanthropist, his sincerity as a Christian will be admitted and reverenced by all. With original abilities highly respectable yet by no means extraordinary, under circumstances by no means always favorable, he has in his day and generation by the irrepressible energy of his character, and the unwearied industry of his life, rendered to the cause of learning, religion, philanthropy, to all the valuable interests of society, faithful and important services, that entitle his memory to our grateful and respectful remembrance. In his energy and buoyancy of character, by which he bore with manly fortitude and struggled with unflinching perseverance under the trials and reverses of his lot, in his high reverence for religion, its institution and ordinances, in the ardor with which he espoused, and the zeal with which he labored in every cause, that promised to promote the glory of God and the honor and happiness and good of man, he shewed himself a worthy descendant of those Pilgrim Fathers whom he honored, and has left a name and a memory which should be a legacy and consolation to his family, and an incentive to us to become followers of those who through faith and patience have inherited the promises.

HERESIES AND SECTS.

A survey of Christendom at the present day, affects individuals very differently in proportion to the importance they ascribe to the dissensions which prevail among Christians about points of faith. We are familiar with the two extremes in the effect thus produced. Here is a man who says that the great variety of opinions founded upon the same New Testament is proof positive that no definite and satisfactory and well substantiated doctrine can be found there. He says the dissensions and differences of Christians concerning Christianity, make him skeptical about the whole subject of religion. No two agree together, and large bands are engaged in controversy. The fiercest wars, the most agonizing torture, the most dire suffering, have been caused between Orthodoxy and Heresy, and therefore he gives over both alike.

Another individual will tell you that he finds the thorough confirmation of his Christian faith, in the very dissensions of Christians. He sees the common basis of truth upon which all find a secure footing. The earnestness of controversy is to him an indication of sincere convictions, of hearty engagedness on the part of those who contend. He thinks that the very dissensions which religion has created, would have long since driven religion from the hearts and the interests of men, if there was not after all much more concord than strife in the very subject of their differences. He looks on with great composure as he surveys the struggles of Sects, and even from the wildest measures of fanaticism, he draws the true inspiring life of a sober and rational faith. The multiplication of Sects, is to him the multiplication of honest witnesses to a story, who all agree on essentials, but differ infinitely in details. He would no more think of doubting religion on account of the variety of its forms, than he would doubt of the adaptation of the human voice to utter truth in an unintelligible language, because some men stutter and stammer, and lie, and curse, because some *mince* words, and some *mouth* them, because children express themselves imperfectly, and aged persons indistinctly, or because a great deal of bad grammar may be heard every day. There is such a thing as good language and truth well spoken, though human speech admits of all these errors and imperfections. In the same manner religion, Christianity, is substantiated to such an individual by all the eccentricities, varieties and dissensions with which it has become associated.

Such are the two extremes in the effect produced upon individual minds by a survey of Christian sects. Between these two extremes, the large multitude of men, regard the existence of sects with very various sentiments. Many form no definite opinion about the matter, others are curious to inquire into them. But all of us would be benefitted by accurate knowledge of them. Nor is it necessary to burden our minds with the mere alphabet, the jot and tittle of religious controversy. All who study the Scriptures for themselves, are aware that one word is enough to originate a controversy. There is not and never has been an important or advantageous subject, concerning which men have not formed widely different opinions. Education, for instance, has its systems and its modes, its schools and plans, two or four of which may flourish by the side of each other, and pursue their diverse courses, yet who disputes the value of education? Medicine likewise as a science, is admitted by all to be necessary and valuable to men. But to say nothing of quacks or empirics, how numberless are the systems of medicine, both as to its science and practice which now prevail. As a general rule a sick person will have recourse to the physician in his own town or neighborhood, and be satisfied with the treatment he receives. But let the invalid be suffering from an unusual complaint, and read at the same time the villainous advertisements of nostrums in the newspapers, and be perpetually inquiring of his neighbors, he may call in a dozen or more physicians, no two of whom will agree in the treatment of his case. So too is it, with many persons as regards religion. A simple honest mind will be satisfied with studying the New Testament without the lumber of expository treatises. But there are some who are bewitched by the sound of lecture bells, and are continually running about to compare preachers and doctrines. They get little good and much harm by their practice. They are perfect nuisances to ministers, and it is as difficult to satisfy them about the essence, the essentials, and the mere externals of religion, as it is to compose a good dictionary. Indeed the two labors are very much alike. The great naturalist Cuvier, carried his knowledge of his science to such perfection, that from a single bone or tooth of an animal he could describe the size, the food, the habits and the disposition of the whole animal. There is the same consistency and dependence between the parts of a religious system. All the distinctions and differences of opinion belong when analized to various dispositions, to various modes of education, culture, and occupation and to various conditions in life. If you know the prominent tenet professed by any man, you may classify him under some one of the great divisions which distinguish Christians, as guided mostly and influenced most strongly, either by their reason, their feelings or their imaginations. Thus we may look upon the various Christian sects which now divide the One Church, as all witnesses to the work of creation and the care of Providence. They all trace their origin to the origin of Christianity, they all ascribe their existence to some measure of truth which God has taught them and which he guards over. Their minute differences have as little to do with the real fundamentals of religion, as has the color of their eyes.

The same sentiments and views with which we regard the sects that now exist around us, are the best which we can bring to the contemplation of the origin of sects in the Christian Church. There is nothing in their early date, their variety or apparent importance which can materially affect our judgment of them as they now exist. The word heresy has acquired a meaning which is altogether bad, implying as it does error, if not wilful error, danger of some kind, if not alarming danger. But the original meaning of the word heresy, as derived from the Greek language, is simply choice, selection, or preference. It was in use long before the origin of Christianity, to designate the schools in philosophy, and the sects in religion. It implied no censure, nor error, but was as innocent as our own words, party, denomination, class, fraternity, &c. It designated the choice which an individual judgment made, where there was room for choice, as in rival systems, different opinions, contested doctrines, various customs and conflicting usages.

Even in the New Testament the word heresy or sect, which is the same, is used without any implication or censure as designating merely a party with its distinguishing opinions or practices. Thus we read of the sect of the Pharisees, or the sect of the Sadducees. St. Paul said he had belonged to the strictest sect of the Jews, i. e., the Pharisees, those whose opinions were the most rigid. The word was likewise used in the apostles' time as designating novelty in opinions, and as such did convey a censure upon those who were charged with attempting to subvert the established order of things. Thus the Christians are described as a sect, or as heretics, who are every where spoken against. It is important for us, however, to bear in mind the original simple meaning of the word, as the meaning which it subsequently acquired of erroneous, schismatic, and dangerous opinions, was one of the first fruits of error which it intended to denounce. The first of all heresies was the persecution of opinions. Before the year 200, the word heresy had acquired its present bad meaning, as applied to those who denied or corrupted the original truths of Christianity. The question now arises, who had the right to use the word against another? Who had authority to apply the term which was full of reproach and alarm, and to whom might it be applied. We should probably say at once, no individual had a right to use the word against another. If employed at all, it ought to have received the sanction of some recognized body of men, instead of coming from the mouth of one, who was in every way as fallible as the individual whom he censured. We should say that the word heretic in its ecclesiastical sense, implied a seceder from the recognized orthodox body of Christians. So it does. But where was that body, where is it now? Thus we see that the word heretic presupposes an established set of opinions, an authoritative and explicit system of faith and practice, consented to by the many, departed from by the few, and these few heretics. Here then we confront the great question which never will have a decision till doomsday, the great question debated in huge folio books of divinity, the question which is answered in all sorts of ways, by all sorts of creeds, the question is, who were the orthodox Christians? Echo answers, who! And we shall never have a better or a more definite answer. We cannot tell who the heretics were till we know who were the orthodox. It will not do to take the testimony of an individual, for it may be after all that he was the heretic. It will not do to charge the sin upon any one who is so designated by a chain of writers, for they may have copied from one another. It would seem as if a General Council might settle the question. But the Council would not be summoned till the heresy was rife and widely circulated, and then a decision might be made with more reference to numbers, strength and external influence than to truth. What then are we to say about these early heretics? Who were they?

There were sects and heresies in the early Church; of this there is no doubt whatever. Many view this fact with alarm. What, they ask, could not three centuries roll over the church without finding it split all up into parties, could not the New Testament speak definitely enough to its early readers to make them harmonious in their opinions? Such persons say they can well conceive of sects springing up in later times, as arising out of conflicting interests in state and society, and as springing from out of the mere rust, and accidents to which ancient records are exposed. But that there should have been sects in the first three centuries, amazes them. Still such is the fact, and we must in some way account for it. There were sects in the first century, yes, in the time of St. Paul, for he writes to the Corinthians, 'I hear that there be divisions among you.'

Now the first thought which naturally presents itself to us on this subject, is that Jesus Christ repeatedly, explicitly, and with great plainness, predicted the divisions among his disciples. He uttered lessons and warnings in the foresight of them. Knowing the heart of man as he knew it, every seed lying for the moment silent and apparently lifeless in that heart, presented itself to his eyes in its full growth, either as a plant which his Heavenly Father had, or had not planted. The very moment that he left the scene of his earthly labors, perhaps even before, his followers were divided among themselves, they did not agree in their convictions and usages in reference to their religion. Light as the dust indeed were the points on which they differed, in comparison with those upon which they agreed, but still there were differences enough to cause them mutual annoyance and trouble. The words which look most like temper in all St. Paul's writings, are these, 'At Antioch I withstood Peter to the face, because he was to be blamed.' Their difference was whether Gentile converts to Christianity should adopt any part of Judaism.

We detect these germs of contention, these elements of strife, on the first pages of Christian history. Let us read them as the accomplishment of the Savior's prediction, and on the instant some light, bright and strong, will shine upon them. He predicted them and they came, they have been coming, they exist now, and new differences among Christians are yet to be borne and battled and smitten, while they smite. Why and how did he predict them? Because he not only knew the religion which he taught, but those to whom he taught it. The seed he sowed himself, but he gave it to the way side and the field, and committed it to the chances of rocks and tares. He taught his lessons to those who had already learnt some other lessons. He taught but little on some subjects, upon which men might desire, though they do not need minute, particular, and full revelations. Above all, what he taught he committed to the fallible mind of man, to mingle there with prejudice and error, to work upon hard and stubborn materials, and to leaven only by degrees the mixed mass into which it was infused. A prophecy built upon so true a foundation as this, fulfils itself. Now it is a remarkable fact that the farther we go backward into the history of the Church, and the closer we approach to apostolic times, the more of so called sects, or heresies, do we find.

CHURCH AT JAMAICA PLAIN.

The expectation of an unusual occurrence, the commencement of the new ministry of Mr. Allen, whose Ordination was announced in the Register of the 21st inst., and the resignation of the venerable Dr. Gray, who for more than fifty years has ministered in that place, led us on the last Sunday to the church in that part of Roxbury called Jamaica Plain. In the morning Mr. Allen took a comprehensive view of the duties of the Christian ministry in an appropriate discourse from 1 Cor. 9—16. And in the afternoon Dr. Gray preached from 2 Cor. 13—11. 'Finally bretheren, farewell,' &c. The occasion was one of uncommon interest, and most tenderly affecting to a crowded audience. There was a moral sublimity in the scene, which we cannot adequately describe; and a lesson to be derived from it worthy of the most solemn attention, both of the churches and the ministry, in these days of religious excitement, and frequent change of ministerial relation. The testimony borne by the well beloved minister to the unabated attachment and kindness of his flock, during his long ministry, and reflected back upon his own fidelity and tender care for their highest welfare, to all which there were many impartial witnesses present was in the highest degree honorable, not only to them, but to the Christian name and the principles of our nature. The peculiarly dignified and affectionate manner in which the elder servant of Christ *laid aside his mantle*, welcomed the younger to the place which he had so long occupied and to the service in which he had so long been employed, and commended him and his people to the blessing and guidance of God, could not but win the respect and sympathy of every soul. It was truly gratifying to hear once more from the sacred desk that full firm voice, just as we used to hear it in our younger years, except when impeded, as it frequently was by the emotion of the preacher. And it drew tears from very many eyes, when he bade the tender farewell to his beloved people,—to the old and the young; to the very few survivors of the little flock over whom he was originally settled,—to the children and children's children of his early parishoners; and the large number of those, who from time to time have joined the society, from other places; and finally to the venerated walls of that ancient church, to the pulpit, and the altar, where he was no longer to minister, as in times past, in his official capacity.

The Rev. Dr. Gray was Ordained in March, 1793. He was the successor of Dr. Gordon, the historian of the American revolution, who was the first minister of the Society. From few in numbers and slender in resources, he has had the satisfaction to see them grow to a numerous and strong society, during his ministry. They have ever been a united and harmonious people but little affected by the sectarian controversy and excitement by which so very many of our religious societies have been divided and weakened. Nor has that fondness for novelty and change invaded them, which of late years has made the ministerial relation so exceedingly precarious and transient. They present a fair example of the happy results of the more permanent continuance of that relation.

Nearly eight years ago Dr. Gray expressed a wish for the assistance of a colleague; and his son in law, the Rev. George Whitney, was associated with him in that relation, under circumstances the most propitious and encouraging. That happy connection, however, was dissolved by the death of Mr. Whitney, in April 1842. Since that time Dr. Gray has only been waiting the settlement of another minister, to seek the retirement and repose which his protracted labors, and declining years demand.—We wish him yet many years of satisfaction in seeing the work which he has so honorably resigned, prospering in younger hands and of continued ability to render occasional services, in the profession of his early choice, and to which his heart is yet zealously devoted.

For the young pastor and his highly favored flock, we can wish and pray nothing better than that the harmonious union they have formed may be ever crowned with like satisfactions as have so uniformly blessed the connection just brought to a close.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. III.

CONGREGATIONALISM CONTINUED. CAMBRIDGE PLATFORM.

The views of Mr. Cotton and Mr. Hooker were countenanced by the Government. The General Courts both of Massachusetts and Connecticut—consisting originally of the Governor and his Assistants—had early erected themselves into an ecclesiastical tribunal, 'a star-chamber,' 'a high-commission.' They did not allow a Church to be gathered, nor a minister to be settled, without leave asked and obtained. They interfered with the proceedings of the Churches in Salem, Watertown, Lynn, Hingham, Hartford, Windsor, Weathersfield, Stafford and many others. The order of things ecclesiastical having been for many years unsettled and mutable, the General Court of Massachusetts wishing to have it placed on a fixed, permanent foundation, passed an act, directing the convocation of a Synod, for the purpose of establishing a general rule or platform for the observance and consolidation of all the Churches. There was now a House of Delegates in the General Court. After this bill had first passed the chamber of Magistrates, that of the Deputies refused their concurrence. They were jealous of something inimical to religious freedom. Nor was it until after they had been assured that the proposed Synod should be composed equally of ministers and lay-Delegates, and that its doings would have no authority until approved by the General Court that they concurred. It is obvious that there could not be pure Congregationalism in the Churches where Church and State were in such sympathy with each other. The Church in Boston, standing high above its 'little sisters' around it, had its jealousies and fears. At first it refused to send a delegation to the Synod. In this crisis, Mr. Nroton, then of Ipswich, but afterward of Boston, came to town and preached the Thursday lecture. It was an elaborate and ingenious sermon, entitled 'Moses and Aaron kissing each other in the mount of God;' the union of the civil and ecclesiastical power. He urged as a special point, the duty of the Churches to show respect to their secular rulers, who called upon them for a Synod to deliberate and advise. The impression made by the discourse was such that the Church, on the next Sabbath, voted to send three delegates with their elders to the proposed assembly.

The effect of this sermon of Mr. Norton revives the recollection of Mr. Cotton's on a previous and somewhat similar occasion. There had sprung up an alarming disaffection on the part of the deputies against the magistrates—of the democracy against the aristocracy—on account of the latter insisting upon having *a negative* upon the legislative acts of the former. In this threatening posture of affairs, Mr. Cotton preached before the General Court the Election sermon, from Haggai ii. 4. 'Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you.' Here, said the preacher, we have the three estates of the nation; the civil power, the ecclesiastical power, and the people. Each must keep themselves in their own proper place and there work. God will then bless them and they will be strong. This sermon issaid to have quietted the dissension and restored harmony.

How altered in New England have been, and now are, the times of the eighteenth and nineteenth centuries. What effect have Election-sermons produced on the democracy of Massachusetts!

The Synod was convoked at Cambridge in the autumn of 1647, and, having held a session of fourteen days, adjourned, to meet again in June, 1648. This session was not longer than the first, and terminated in another adjournment to the summer of 1649. The document, containing the 'Platform' bears date, 'the 8th month 1649.' At their first session the Synod determined and uttered the following important 'proposition;' 'that the magistrate in matters of religion, hath power civilly to command and forbid, things appertaining to the outward man and to inflict suitable punishment.' This declaration was designed to confirm the course which had been pursued toward Roger Williams, whose doctrine of religious freedom—though now sanctioned as perfectly orthodox by every State in our Union—was sufficiently obnoxious to the Fathers of Massachusetts and Connecticut.

According to the Platform, 'a Christian Church is one organized congregation, the connective bond of which is a confession or covenant which has received the assent of all its members.' The officers of a Church are elders and deacons; of elders, there are two varieties, teaching and ruling elders; they receive their office from the election of the Church which they are to serve and, therefore, are not officers to any other Church. But the Synod declined the decision of the question, whether a minister of one Church might occasionally administer the Lord's supper to another Church? It is said that there had not then been but one instance of this thing. Mr. Phillips of Watertown in 1632, once 'broke bread' to the Church in Boston; Mr. Wilson, the Pastor, being then absent on a voyage to England. This fact indicates a scrupulous adhesion to the principles of pure Congregationalism. Perhaps, however, it here proceeded beyond the mark. There is a principle which underlies this. It is that of the clerical character. Is there such a thing as an evangelical ministry or priesthood? If there be, then the ordination of a minister has two relations; in regard to one of which, he is consecrated to the sacerdotal or clerical office in the abstract; while in regard to the other relation, he is installed to the charge of a particular Church. Nor is it apparent that this distinction is incompatible with pure Congregationalism. The Churches may be independent though there be a distinct order of men constituting the ministry. If there be such a ministry, they must, of course, possess the power of admission to, and exclusion from, their own order. And while the Church possess the power of electing their own pastor and teacher, they are safe from having one imposed upon them by the ministry. They can, if they please, choose a lay brother to preside over them. But this does not constitute him a minister.

The platform proceeds to declare, 'that officers of the Church are not only to be chosen by the Church but also ordained by the imposition of hands; that this ordination is the solemn putting of a man into the office to which he had a previous right by election; that in Churches where there are elders, imposition of hands is to be performed by them; but where there are none, it may be performed by certain brethren orderly chosen thereunto by the Church; nevertheless, where there are no elders, we see not why imposition of hands may not be performed by the elders of other Churches.' Here is a partial recognition of the clerical office, and was, doubtless, the stepping stone to councils of ordination.

It is manifest, however, that the Synod was unacquainted with such councils. Elders from other Churches coming in and ordaining an elder, is not, in the accepted sense of the term, a 'council,' which consists of ministers and lay delegates, sent for by one Church, and sent out by other Churches, to deliberate and act on a specified occasion. An ecclesiastical council is now precisely such a body as was then styled a Synod. The Synods of New England in the seventeenth century were the exact prototypes of the councils of subsequent times in the same country. It has always been the practice of our Churches to ordain their ministers; but it was not done by councils until past the middle of the seventeenth century. Ordaining councils seem gradually to have come into vogue. To some, they may seem to be inconsistent with pure Congregational principles. Because councils having any authority may refuse to ordain and thus set aside the election of the Church and prevent for a time its having a minister of its own choice. But even in this case, as the council cannot impose a minister upon the Church, it is not perceived that its liberty and its independence are infringed.

The Synod make much account of what it calls the 'communion of Churches,' and earnestly recommend it. 'This communion,' say the Synod, 'is exercised in different ways. 1. By way of mutual care for one another's welfare. 2. By consultation and advice, asking it, giving it, and treating it with respectful consideration. 3. By admonition for standing uncorrected faults. 4. By way of participation; the members of one Church communing with those of another. 5. By recommendation; members of one Church being received into another on account of being recommended. 6. In case of need; by administering pecuniary aid as did the Churches of the Gentiles to the poor saints at Jerusalem.'

These forms of communion seem to be consistent with pure Congregational principles, except the 3d 'admonition,' and even this, to a certain extent. It was, however, in some instances made the instrument of an arbitrary interference and much vexation. The church in Ipswich, for instance, called the church in East Bradford to account, because it was alleged by some that their minister, Rev. Mr. Balch, was an Arminian. A council was thus got up which tried Mr. B. and acquitted him. When one church thus assumes to impute heresy or malpractice to another, or when a council assumes to do it, the principles of Congregationalism are violated. Friendly advice is one thing, authoritative prescription is another.

The Platform goes on to say: 'Magistrates have power to convoke a Synod, by calling upon the churches to send forth their Elders, Messengers' &c. But if the churches are not at liberty to deliberate and determine whether they will send them or not, they cease to be truly independent and congregational. Furthermore the Platform says, 'It belongeth to Synods and Councils to debate and determine controversies of faith.' And old doctrine, but a very bad one. If councils were composed of infallible men, they might justly make some pretensions of this kind. But for fallible men to set them up is a thing preposterous. Unless they can decide infallibly who is bound, according to his judgment, to respect and obey it.

The two last paragraphs of the Platform are the following: 'Idolatry, blasphemy, heresy, the venting of corrupt and vicious opinions, open contempt of the word preached, profanation of the Lord's day, disturbing the peaceable exercise of God's worship, and the like, are to be restrained and punished by civil authority.' But into what human hands could the power of doing all this be safely committed? The maintainance of such a law would restrict the liberty of free inquiry to such narrow limits as to render it almost ineffective and worthless. Take from a man his liberty to speak, and it is a bondage next to that of being deprived of his freedom to think.

We next have the conclusion: 'If any church grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly and obstinately in any corrupt way of their own, contrary to God's word, in this case the magistrate is to put forth his coersive power as the matter shall require, and this doctrine is proved from Joshua xxii, 11—20: An authority as much in point as a hundred others in this document, quoted from the law of Moses, and the other books of the Old Testament, in proof of Christian doctrine.'

It should be remembered that this symbol was produced in a transition-period. It therefore did not express correctly, either the past or the future. The Congregationalism which has long and generally prevailed in New England, is different from that of the Cambridge Platform. Considered in relation to the time of its birth, it possesses much merit. Truths are seen though through a mist and darkly. Individual rights are not duly respected. A man is a heretic if he entertains a singular opinion, however rationally and honestly. If a church walk alone, though peaceably and conscienciously, it is schismatical and a proper object of the coersive power of the magistrate. The majority, the multitude, erect the standard of orthodoxy. Such, however, was not the mind of the apostle to the Gentiles, who said, 'why is my liberty judged of by another man's conscience? Judge nothing before the time, until the Lord come,' &c.

S. F.

For the Register.

WEST WORCESTER ASSOCIATION.

The West Worcester Ministerial Association dates its existence we believe, from the year 1805; and is composed now of the Unitarian Clergymen in the towns of Barre, Petersham, Templeton, Athol, Westminster, Hardwicke, Brookfield and Hubbardston. Their Semi-Annual Meeting was held on Monday and Tuesday of last week, at Hubbardston, and every thing conspired to render it a pleasant, interesting and profitable occasion.

Hubbardston is a pleasant and thriving village, about 60 miles from Boston, ten miles west of the Wachusett mountain. It has three Churches—the Calvinistic, the Methodist, and the Unitarian. The latter is a beautiful building, recently erected on the site of the old one. The sale of the pews immediately after the Dedication, was, as usual in such cases, eminently successful. Every pew was sold, and more were wanted. Rev. Claudius Bradford is the Pastor of this Society, whose success in the ministry here, was noticed at the Providence Convention. His united action with the other Clergymen of the place, and their united action with him, is worthy of imitation. When all sects shall be found as one, not so much in opposing their differences in opinion, as the sins of the world, and laboring for the practical goodness and happiness of the whole, a great revolution in the condition of society will soon be consummated.

The Association met at the house of Mr. Bradford on Monday afternoon. On Tuesday, the public services were held in his Church. It was devoted to the objects of the Sunday School, and there were present on this occasion, beside the Hubbardston School, numbering 150 pupils with 26 teachers, a School in fine condition under the superintendence of Dea. James Alson Waite, who is indefatigable in promoting its highest welfare,—delegates from the Schools in Barre, Petersham, Templeton and Athol, amounting in all to 300. The whole with their teachers, parents and invited guests, proceeded in order, and with mtsic, to the Church. It was entirely filled. Not less than 600 were present throughout the day. Rev. Dr. Thompson of Barre, was the Moderator of the assembly. The services were commenced by Rev. Mr. Wellington of Templeton, who read the opening hymn, and addressed the throne of grace. Another hymn having been sung, an address was delivered by the agent of the Sunday School Society, first to the assembled children, and then to the parents; after which a prayer was made by Rev. Dr. Thompson and the services of the morning closed.

The audience was then arranged in order and conducted to the Vestry of the Church, a very large and commodious hall, where a bountiful collation had been prepared, and the room tastefully decorated by the ladies of the village. A Dahlia was in the centre bearing ten or a dozen perfect flowers. Here Dr. Thompson having made some appropriate and eloquent remarks, a blessing was asked by Rev. Mr. Bidwell, the Calvinistic clergyman of the place. The usual time having been devoted to the purpose of refreshment, the assembly returned in order to the Church.

The services of the afternoon were singing by the choir, a prayer, and addresses by Rev. Mr. Wellington of Templeton, Rev. Mr. Gage of Petersham, Rev. Mr. Thurston of Boston, Rev. Mr. Bidwell of Hubbardston, Mr. H. W. Carter of Barre, Rev. Mr. Nightingale of Athol, Rev. Mr. Bradford of Hubbardston, Rev. Mr. Damon of Hardwicke, and Mr. Pray of Boston. Anthems were sung by the choir at intervals and at the close with good effect. Votes of thanks were passed to the people of Hubbardston, for their hospitality, and to the agent for his attendance and services, and tracts were distributed. We cannot report the addresses, but they were brief, practical, serious, earnest, interesting, and impressive. All were ready to say, 'It is good for us to be here;' and as they departed it was with feelings of renewed and deepened friendship and affection, with more exalted purposes for the future, and with stronger resolutions than ever, to advance the cause of early piety, and of practical goodness among men.

P.

THE FIRST CONGREGATIONAL CHURCH AND SOCIETY IN LEOMINSTER, MASS.

We have been perusing with great interest, a Centennial Discourse delivered by the Pastor of this church, the Rev. Rufus P. Stebbins, on Sept. 24th, and now published by Little & Brown of this city. To the inhabitants of that town and to the members of that Society, it must have communicated a delightful repast for the Sabbath hours, and now the printed pamphlet will be treasured with the valuable productions of the same character, which are more and more esteemed every year. The day of its delivery was the completion of a century since a little band of Christians established the worship of God in that valley. The Church has had five Pastors, the present one having completed only the sixth year of his ministry. The Discourse presents all those matters of interest, which though to be found in parcels in all our Church records, are seldom gathered in any one—the building of successive temples of worship—the forming of successive covenants—the efforts for the support of the ministry—the charitable bequests of individuals—variances of faith—the calling of ex-parte councils—the dismission of ministers—in the case of this parish, one because he was not Orthodox, the other because he was Orthodox—the going forth of sects from the mother church—and to crown all in the case before us, the reading of the Scripture Lessons from the Bible that belonged to the famous martyr, John Rogers. A descendent of the martyr, bearing his name, was the first minister of this church, and he was the first Unitarian confessor in this Colony. We quote here a portion of the Discourse, which will interest all our readers. Mr. Rogers had been settled ten years.

'Soon after this time we find that there was a disaffection growing up towards Mr. Rogers, and so strong had it become, that on July 26, 1757, fourteen years after he was settled, a council was called by the church, Mr. Rogers not assenting, to consider the case. Why he should refuse to assent is not known, and it would be useless to conjecture. It may have been obstinacy—it may have been misjudgment—it may have been neither. The council consisted of fifteen churches. Mr. Rogers refused to unite with the church in laying the case before the council, and they proceed to consider the charges as an *ex parte* body. The first charge against him was, that the Rev. Mr. Rogers 'did not hold or believe the essential divinity of Christ as it is revealed in the divine Word.'—And the council unanimously judged that the aggrieved brethren had just reason to be dissatisfied with him on that point. The second charge related to his views of original sin, and the council decided that it appeared to them that 'he denied the doctrine of original sin, both the imputation of the guilt and the corruption of our nature,' and that the aggrieved brethren had also just reason to be dissatisfied with him on this ground. The third charge related to his views of regeneration and conversion. And on those points also, the council declared that the church had occasion to be dissatisfied. The council also declare that they have abundant evidence that Mr. Rogers 'hath cast most indecent and unchristian reflections on the shorter catechism of the venerable assembly of divines at Westminster; and,' they continue to say, 'as is our incumbent duty, we recommend the use of it to all Christians.' As however, the council did not wish to advise hasty measures, and an unnecessary separation between a pastor and his people they recommend that the people should hear Mr. Rogers for the space of three months, at least, with candor, in the hope that he will modify, or change his opinions, so that they may be more in accordance with the gospel, and more acceptable to his church. In case he should not do it, they advise that the council be called together again. They close their proceedings by taking 'the liberty to assure Mr. Rogers that it is with the uttermost regret that they have been obliged to make the remarks upon the doctrines he hath delivered from the pulpit and the press. They beg leave to assure him, that nothing but a full conviction that they are contrary to the gospel of Christ and subversive of the way of salvation,' could have persuaded them to take these steps. The council,consisting of fourteen pastors and twenty-six delegates, was then dissolved or adjourned. What makes all these proceedings most painful, is, that some of the council held the same opinions of which they speak in this peculiarly strong style of reprobation. There is a tradition that after this council, Mr. Rogers preached a sermon, from the words, '*Behold how great a matter a little fire kindleth,*' to explain more fully his views. But he does not seem to have succeeded in satisfying the disaffected portion of his people, for in November (16, 1757) we find that at a meeting of the church, of which Rev. Samuel Dunbar, a member of the former council, was chosen moderator, it was voted 'to accept of the result of the venerable council which they called to advise them in their difficulty.' This appears to have been a second council, called after the three months' probation had expired. On the same day that the church passed this vote, the town voted 'that Rev. John Rogers desist from his pastoral office for the space of two months, next ensuing, and that the selectmen be a committee to supply the pulpit during that time.' This was undoubtedly the advice of the second council, alluded to in the vote of the church just mentioned, though no record of their proceedings exists; and the record of this vote of the church is in a new book, Mr. Rogers keeping the first church book in his own hands. And I may as well here, as anywhere, remark, that all the records of church meetings, after this period, except for the choice of a deacon, are torn out of Mr. Rogers's church book. The author, or authors of this high-handed offence are not known. Nor are the records of Mr. Rogers's precinct, formed in 1761, as far as I have been able to learn, anywhere in existence. It is from his enemies alone that we derive information respecting himself and his friends. Thrice, on as many Sundays, after his suspension, Mr. Rogers appeared at his meeting-house, and thrice was denied entrance into the pulpit. What efforts were made during these two months of Mr. Rogers's suspension from the ministry to produce union is not known; there is no record of any action, either by church or town, till January 28, 1758,—the 'expiration of the two months, when it is voted, both in church and town, that Mr. Rogers be dismissed from his pastoral office. It is stated in the records that Mr. Rogers read, or caused to be read, a letter to the church at this meeting,' which we will print next week.

This narrative which we shall conclude with the letter, offers a new chapter for the study of those who are continually charging duplicity and concealment against the first Unitarian Ministers in this Colony. We have long been of the persuasion that it would be difficult to say who were the first to waver in the Colonies in the views in which they had been educated; some of them we think had breathed the air of a more liberal theology, before any church had been established here half a century. We are persuaded likewise, that some of the most guilty in this respect, continued to profess Orthodoxy, to perpetuate it in their churches, and to abet the ill-treatment of those who were only more honest than themselves.

NEW PUBLICATIONS.

The Magazines for the month have appeared promptly, and by their number and variety might nearly supersede the market for books.

The Christian Examiner, besides its Notices of Books, contains the following articles:

The Early Literary History of Christianity, No. IV.

A Translation from Tertullian, of the most ancient Trinitarian Tract now extant, a marvellous piece of composition and in fair keeping with its doctrine.

A Poetical Piece, entitled, 'A History.'

The Present Tendencies of the Church, a Dissertation read before the Union Ministerial Association.

Essays on Free Agency, and on Doctrine and Duty.

A Notice of the Life and Character of the late Henry Ware.

Notices of the late Tutor Wheeler, and an article relating to that in the previous number of the Examiner on the Ministry at Large in Boston.

As this excellent and long established organ of our denomination is approaching the close of another year in its issue, we would earnestly commend it to the patronage of new subscribers. It has earned a high character in this country and in Europe, it embraces much variety in its contents, it is ready in meeting the topics of interest as they present themselves in the community, and all that it needs for its improvement is a better support.

The Eclectic and Museum of Foreign Literature, (Saxton & Peirce) embraces a fresh and comprehensive selection from all the Foreign Magazines, and as we have before stated, is an excellent substitute for them, to those whose time or means will not admit of their use of the originals. A beautiful mezzotint engraving of the Wolf and the Lamb, i. e. of the disposition of those animals as illustrated in two children, is the ornament of the number for this month.

Campbell & Co. of Philadelphia, issue a great many re-prints of Foreign Works, chiefly religious, and they make use of the best paper and the clearest type of any of their rivals. Their Foreign Semi-Monthly Magazine for November comprises a rich selection from European publications, which arrived here in the Liverpool Steamer of Oct. 4. The number contains an engraving by Sartain of Espartero, and an article concerning him from the Foreign Quarterly, which are well worth half a year's subscription. Otis & Broaders are agents for this city.

Another publication of Archbishop Whately's, 'The Errors of Romanism traced to their Origin in Human Nature,' has been issued by the Campbell's in a cheap form, and is for sale at Saxton & Peirce's.

J. H. Frances of this city has for sale Dr. Dewey's much extolled Discourse on the late Dr. Channing.

OBITUARY.

Died at St. Louis, Missouri, Miss HARRIET SALISBURY, aged 26, daughter of Mr. William Salisbury of Medfield, Mass.

The death of this amiable young woman occurred under circumstances peculiarly distressing to her family and friends, whom she left but a few weeks ago, to visit, and reside for a season, with a sister at St. Louis, falling a victim to the fever of the climate, almost as soon as she arrived there. With an awful suddenness, has this calamity fallen upon her afflicted family. At a moment when they hoped and believed, that all was well with their absent ones; that the sisters were at length united, enjoying each other's society with a fulness and intensity of delight, came these dreadful tidings, smiting them down, at once, into the lowest depths of sorrow. He, who has laid this trial upon them, alone can sustain and comfort them under it, and to his word and spirit, we affectionately commend them.

Miss Salisbury's character was marked by qualities which we love to contemplate—simplicity, truthfulness, purity, warmth and cordiality of feeling, and great religious sensibility. And it is not fitting that her beautiful spirit should pass away from our earth, without receiving that tribute of affectionate respect, of solemn and tender regret, which so many hearts will feel prompted to pay. She was one whom to know, was to love; whose meek and gentle virtues shed a holy influence around her; whose sweet countenance and engaging manners won for her a warm interest and regard, even in the hearts of strangers. In her well balanced mind, dignity and meekness, fortitude and gentleness, self-respect and humility, were beautifully and harmoniously blended. It has been said of her, that her character shone out in her countenance. It betokened, at once, elevation and purity of soul. It spoke of chastened desires, of regulated feelings, of sweetness and benevolence of disposition, of a heart that forgot its own bitterness, in its concern, and sympathy, and love for others. She was a Christian in faith, in feeling, and in life. Her spirit early disciplined and purified by trial, renewed and sanctified too, by the influence of that religion of which she was a sincere and exemplary professor,was prepared, we cannot but believe, to join the great assembly of the ransomed ones, who have washed their robes and made them white in the blood of the lamb. And shall we indulge in selfish regrets, when God, in his own time and way, takes such an one to himself? Was it not a good time for her to die, her mission on earth accomplished, her life-work done? Yes, and her death was beautiful. She had reached her place of destination, had seen her beloved sister, had blessed her for a few days with her presence and smile, with the out-pourings of her full heart of love, and was then transfigured before her face. As gladly did her liberated spirit go up to God, from the banks of the Mississippi, as it would have done from those of the Charles. The clods of the valley are as sweet unto her there as they would be here. Nor is she lost to us. She is with us still, and will ever be in our hearts a spirit of gentleness and love. Henceforth she will be idealized in our minds, sainted, associated with those bright and blessed ones who compose the kingdom of our Father.

Home was always, to our dear young friend, a word of deep and holy import. And has she not gone home, to a home brighter and happier far, than blessed her childhood and youth here! Sincerely will her untimely departure be mourned by many attached friends—but oh, it is in the domestic circle, where she was a cherished object of affection, that she will be missed and mourned with a sorrow too deep for utterance, almost too deep for tears.

'Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.
Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But, 'tis God that hath bereft us,
He can all our sorrows heal.
Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
Yet again we hope to meet thee,
When the day of life has fled,
Then, in heaven, with joy to greet thee
Where no farewell tear is shed.'

C. R.

MISSIONS TO IOWA TERRITORY. Nine young clergymen of the Orthodox faith, mostly from New England, recently met in Buffalo, N. Y., on their way to Iowa Territory, as missionaries, under the direction of the American Home Missionary Society. Two others belonged to the same board, who were detained by sickness.

These missionaries, together with Professor Post of Jacksonville, Ill., and four other missionaries, bound to Michigan and Wisconsin, left together in the steamer Missouri, for these several destinations.

The Buffalo Gazette says, in reference to these missionaries,—

'We are glad to see Protestant New England alive to the necessity of scattering religious and scientific light and knowledge in the Valley of the Mississippi. For, in the forcible language of Professor Post of Jacksonville, Ill., who also attended and addressed the meeting above named: ''A plea for the West is a plea for the East. If the West sins, the East will sin with her. The chain of great lakes on the North, and the Mississippi and her arms on the West, whose navigable waters would in a straight line surround the globe, bind the East and West so indissolubly together, that the fate of the one must be the fate of the other.''

EPISCOPACY IN OHIO.—At a recent Convention of the Diocese of Ohio, resolutions were unanimously adopted expressing decided disapproval of the late proceedings of the Bishop of New York, in ordaining Mr. Carey. In the report of a committee to whom the subject was referred, we find the following remarks:

'While they deem it inexpedient for one Bishop or diocese to reflect publicly and officially upon another for slight invasions of common church rights and interests; nevertheless, when a Bishop, either intentionally or unintentionally, contravenes principles essential to the church, by clothing with ministerial authority an individual holding errors against which she has plainly protested, it becomes the right of any member of the church to express his disapprobation of such ordination in appropriate and Christian terms. It is only by such a free expression of opinion that we can hope to restrain such evils, and arrive at that ultimate and decisive ecclesiastical action by which they may be effectually prevented. Studied silence in such a case, adopted as an expedient to preserve the peace of the church, is a sacrifice of essential purity to the mere appearacne of unity. And to cover up important errors from dread of present collisions, is to cherish the materials of a settled and thorough corruption, or of more violent and disruptive contention at some future day.'

SELLING A SLAVE. A case of considerable interest, involving several important points, is now before the Baltimore County Court. A Mr. Slatter, of Baltimore, purchased in Winchester, La., a bright mulatto girl as a slave. The girl was subsequently disposed of to a Dr. Buckner, of Mississippi, residing in Baltimore. The sale in Maryland of a slave brought from any other State is illegal, and the person attempted to be sold is free. The girl, believing herself to be illegally retained in bondage, petitioned for her freedom. Mr. Slatter, the original purchaser, came forward, claiming the petitioner as his property, alleging that she had not been sold by him to Dr. Buckner, but only given on trial, that if she would prove suitable, he might on his return to Mississippi, become a purchaser. The price put upon the girl by Mr. Slatter was $500; and it appears as far as the trial has progressed, in allowing her to pass from his custody to that of Dr. Buckner, he received in exchange, or as he alleges, collateral security, a check for $300, on the Farmers' and Planters' Bank of Baltimore, and a small colored girl—slave for life—valued at $200. The object of the petitioner is to show that the sale here in Baltimore, for which the $300 cheek and the slave were rendered as an equivalent, was actually intended as a bona fide transaction, and if so, she claims her freedom.

☞ The Cincinnati Gazette states that the small pox is quite bad in that city, several cases having been reported in the neighborhood of Seventh street and Broadway.

☞ The funeral of Com. Claxton took place at Baltimore on Sunday. The body was conveyed with appropriate honors, to the Green Mount Cemetery.

☞ A CONCERT OF SACRED MUSIC, will be given next SUNDAY EVENING, at the Bulfinch street Church, by the Choir, under the direction of Mr B. F. BAKER.
Admission twenty-five cents. n4

☞ UNION PASTORAL ASSOCIATION. The next regular meeting will be in New Bedford, at the house of Rev Ephraim Peabody,on TUESDAY,Nov. 14, at 11 o'clock. SAMUEL OSGOOD, Sec'y. n4

☞ LADIES' FAIR AT AMORY HALL. This fair is for the benefit of the Union Church, Chelsea, (Rev. S. D. Robbins'.) It commenced on Thursday, and will close this evening. We commend it to the notice of our city readers. n4

MARRIAGES.

In this city, on Thursday evening, by Rev Dr Frothingham, Capt George Wheelwright to Miss Eleanor Chamberlain.

On Sunday evening last, by Rev Mr Pierpont, Capt Abiel W. Sherman to Miss Clementinea E. Clifford, youngest daughter of the late Capt Spencer Clifford, all of Edgecomb, Me.

30th ult, by Rev Mr Young, Mr Charles C. Henshaw to Miss Elizabeth J. Fisher.

Oct 31, Wm W. Story, Esq. to Miss Emelyn, daughter of Oliver Eldredge, Esq.

In Brooklyn, N. Y., 31st ult. by the Rev Wm B. Lewis, Mr Augustus C. Richards to Miss Mary C., youngest daughter of the late Zachariah Lewis, Esq.

In Acton, by Rev Mr Kinsley of Stow, Mr John Tenny to Miss Susan A. Priest, both of A.

In Medford, by Rev Mr Stetson, Mr Asa Hood of Charlestown, to Miss Jennette Lamb, daughter of Capt Andrew Blanchard of M.

In West Cambridge, 26th inst, by Rev Mr Stetson of Medford, Mr James A. Eastabrook to Miss Louisa Hill, both of W. C.

In Newton, by Rev Mr Weiss of Watertown, Mr H. Baylies Braman of Charlestown, to Miss Elizabeth Noyes of Newton.

In Salem, by Rev Dr Flint, Mr Thomas Melzeard, Jr, to Miss Margaret F. Preston.

In Hingham, by Rev Mr Stearns, Mr Andrew H. Wallace of Boston, to Miss Lydia Ann, daughter of Hersey Stowell, Esq. of H.

In New York, Oct 30, by Rev Dr Dewey, James Sprout, Esq. to Miss Sarah Lucretia Tisdale, both of Taunton, Mass.

In Rochester, N. Y., Oct 22d, by Rev Mr Holland, Louis Thies, Esq. of Hanover, Germany, to Miss Clara Crowningshield of Boston.

DEATHS.

In this city, Alden Bradford, Esq, 78. Mr B. was Secretary of the Commonwealth from 1812 to 1824, and has sustained, during his long life, many other offices of trust and responsibility.

Oct 27, Mrs Ann W. E., wife of Mr Otis Clapp, bookseller, 30.

Nov 1, William, son of William and Elizabeth T. Willett, 1 year and 11 months.

Oct 27, Mrs Charlotte, widow of the late John Sweetser, 64.

In South Boston, Oct 30, Alice, wife of Capt Geo W. Vincent, 39.

26th, Ella Louisa, only child of Rev Chas. C. and Charlotte L. Shackford, 11 mos and 21 days.

In Charlestown, Oct 30, Miss Mary L. Turner, 34.

In Roxbury, Oct 27, Miss Elizabeth Deblois, 82.

In Dorchester, 29th ult, Margaret, youngest child of Mr Wm Tolman, 4 yrs.

In Taunton, Mrs Alice D., wife of Farnum A. Sumner, Esq. 40.

In Newburyport, Capt Moses Hale, 65.

In Northborough, Hon Joseph Davis, 69. Mr D. has long been well known as a man of large business and distinguished enterprise.

In Portsmouth, NH., Oct 22d, Mr Horace Appleton Haven, 21, a graduate of Harvard University in the class of 1842.

In Deerfield, 26th ult, Edward P. Huntington, of Cabotville, son of Rev D. Huntington of Hadley, 36.

In Perry, Genesee, NY., 17th ult, Rev Seth Mattison, of the M. E. Church.

BOARDING SCHOOL, AT QUINCY, MASS. The subscriber proposes to commence a Boarding School for Boys, at Quincy Point, Quincy, in Nov. 1843. Every facility for a thorough preparation for College or Mercantile pursuits will be provided. The number of pupils will be limited to fifteen. The price for board, tuition, books, stationery, washing, mending, &c., will be $250 per annum.
The plan has been highly approved by those whom the subscriber has consulted, and offers unusual advantages in regard to the Physical Education of pupils.
C. M. VINSON, A. M.
Boston, Oct. 1843.

[Letter from Professor CHANNING, Cambridge.]
The Institution for a Boys' Boarding School, about to be established by Mr. VINSON, is most desirable.—The details of his plan show that he understands the wants of our lads.
I have been well acquainted with Mr. V. for some years, and consider him well qualified to superintend a School as he proposes.
EDWARD T. CHANNING,
Boylston Professor of Rhetoric and Oratory,
Sept. 23, 1843. *Harvard College.*
Reference,—by permission, is respectfully made to Rev. J. A. Albro, Professors Channing, Beck and Felton, Cambridge.—Rev. Dr. Codman and Dr. Spooner, Dorchester.—Hon. John Quincy Adams, L. L. D., Rev. John P. Robinson, and Charles F. Adams, Esq., Quincy.—Rev. Amos D. McKoy, Lowell.—Rt. Rev. Manton Eastburn, D. D., Rev. R. C. Waterston, Hon. Josiah Quincy, Jr., Geo. B. Emerson, Esq., Dr. Lewis and Wm. B. Fowle, Esq., Boston. n4

THE CHILD'S FRIEND, No 2. Just published, by S. C. BOWLES, No 118 Washington street, the Child's Friend, designed for Families and Sunday Schools. Conducted by E. L. Follen.—No 2 contains the following articles:—
The Courage and Truth of Jesus;
What Holds the World Together;
The Lame Child to his Mother;
To Teachers;
Green Spots in this Golden World;
Letter to a Mother;
Of Goodness;
The Tollman's Family;
The Crow and the Bobolincoln;
Evening Hymn;
Note.
Subscriptions received for this Work at $1,50 per annum, or four copies to one address for $5. n4

REV. DR. LARDNER'S WORKS. The Works of Nathaniel Lardner, D. D., with a Memoir, complete in 10 vols, 8 vo, London, just received and for sale, at a *reduced price,* by WM. CROSBY & CO., 118 Washington st. n4

NICHOLS' NATURAL THEOLOGY. The Elements of Natural Theology, by Way of Conversations, by Rev Dr Nichols, of Portland—third edition; adapted to the higher classes in Sunday Schools, and for the general reader. A few copies just received and for sale low by W. CROSBY & CO., 118 Washington st. n4

BIBLES, TESTAMENTS, AND PRAYER BOOKS, in various styles of binding, plain and elegant, English and American editions. A good assortment always on hand and for sale low by WM. CROSBY & CO., 118 Washington st. n4

CHEAP AND VALUABLE RELIGIOUS PUBLICATIONS, for sale at SAXTON, PEIRCE & CO'S., 133½ Washington st.
History of the Great Reformation in Germany and Switzerland, by Merle D'Aubigne.
Burnell's History of the Reformation of the Church of England, revised, 3 vols, 600 pages each for $2,50.
The History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.
Neander's History of the Christian Religion, during the First Three Centuries. This work has never been republished in the United States, and is very rare, the English copy being held at six dollars and twenty-five cents.
Borrow's Bible in Spain.
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DR. FOLLEN'S WORKS—*Cheap.* The works

POETRY.

For the Register.

"Blessed are the pure in heart, for they shall see God."

The pure, alone, can know their God;
They see him as he is;
Their hearts in union with the Lord,
In life and death are his.

They see him in each glittering gem,
That decks the brow of night;
Each jewel in that diadem
A messenger of light.

They see him in each lunar ray
Along their pathway shed;
They see him in the bright'ning day,
An halo round them spread.

They see him in the humble flower,
Whose blooming cheek they press;
Each leaf gives proof of highest power,
That doth all creatures bless.

They see him in each wind that blows;
In zephyr and in gale;
Each drop of water, as it flows
Down hill-side, or in vale.

They hear him in the ocean's roar,
As lifts the briny wave;
That voice is heard on Lapland's shore,
In Burmah's coral cave.

The pure in heart, do see their God,
But not with mortal eye:
The soul, reflected through that orb,
Beholds him, ever nigh.

Not so with hearts defil'd by sin,
Blind to their Maker's love;
A change must first be wrought within,
Would they see God above.

Almighty Father! hear my prayer
For purity of heart;
That I may see thee every-where,
And never from thee part.

Oct. 20th, 1843. CYAMON.

SONG OF THE CLOUDS.

BY J. H. E. BAYLEY.

A song for our home! our azure home!
Where trackless as the winds, we roam.
Our flight how fair—and our range how bright,
Borne, as we are, through streams of light!
We have our chambers richly graced,
Emerald hung and amber faced.
As the glorious orb of day retires,
We live in the flush of his purple fires;
And hail aloft in our fleecy cars,
The bright-horned moon and her train of stars.

Over the vast blue vault we roll,
And span the heavens from pole to pole.
We gird but our sable garments on—
The skies are black and the sunlight's gone.
We give the young live thunder birth,
And dash the lightning down to earth.
'Tis ours to cast the dark grey gloom
O'er the chiselled face of the Church-yard tomb;
And shed an influence deep and chill,
Wherever we wish, and whenever we will.

Our robes we change with a master-hand,
Vary their hues, as our forms expand.
The rainbow's arched on our aisles of jet,
In our halls of mist its beauty's set.
The music of a myriad spheres
In the midnight calm salutes our ears.
We never disperse but our tints we fling
O'er the noblest object and meanest thing—
And mellow down the eye of day,
As we pass in the bloom of our beauty away.

MISCELLANEOUS.

INTERVIEW BETWEEN A CONVERTED JEW AND HIS FATHER.

We extract the following interesting article from the Jewish Intelligencer, April, 1843:—

We have often had occasion to refer to the great pain and distress which is felt by the Jewish parents when their children publicly confess their faith in Jesus as the Savior of the world. The bigoted Rabbinist has so long been accustomed to look upon his own nation as being in possession of great peculiar and exclusive privileges, that he cannot imagine *why* any member of his family, should, for a moment, entertain the thought, that any real blessing can possibly be obtained by joining any class or body of Gentiles whatever. He thinks that not only the land of Canaan, but the peculiar favor of God is the especial inheritance of the sons of Abraham; and he cannot forgive that which he considers to be downright wickedness and folly in every Jew who seeks for salvation and peace beyond the pale of the synagogue. He thinks that baptism is an insult to his own people, and a mark of unqualified contempt for every thing most dear to his own hopes and feelings.

The misunderstanding is, indeed, most inexcusable. Nothing but the most wilful and persevering refusal to hear and learn concerning the truth as it is in Jesus, can lead to such a continuance in complete and deplorable error. For many ages indeed, the Jews have lived in such complete ignorance of the New Testament, and their Rabbinical guides have been so determined in their opposition to its humbling doctrines, and have clung so closely to that self-righteousness which it directly condemns, that it is not easy for the aged father, who has spent a long life in careful compliance with the laws which have been taught him by corrupted tradition, to understand that Christianity should show how the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, do indeed, in all their rich fulness of blessing, still belong to his people; and that the privileges are not done away by Christ, but realized and confirmed in him, and in him alone.

The aged mother in Israel thinks that there *cannot* be any just or proper reason why her beloved son should bow the knee, and worship one whom she had been taught to despise; and as long as there is this obstinate refusal to inquire and to understand on the one side, much unnecessary pain and distress must be expected and endured. The thoughtless may, indeed, at first sight be almost inclined to blame those who, by teaching the truth, have caused so much emotion, so much excitement, where formerly superstition and unbelief held undisturbed dominion. But if we look to the history of the servants of God in ancient times, we shall see that the same afflictions befell those prophets and patriarchs of whom the world was not worthy, and who sought a better country. They also were content to be reviled and misunderstood. The patriarch left his home and his kindred, that they might obey the call and inherit the promise of God; and the prophet continued faithfully to deliver his message, unmoved by the horrors of the prison, the pit, and the dungeon. Thus, then, error and human traditions pave the way for sorrow and suffering; and whenever an individual, by the grace of God, escapes from their sad dominion, the enemy does not yield up his prey without a struggle. And when the penitent soul has been brought to taste the glorious liberty of the children of God, we cannot wonder if those around should be involved in the same difficulties, and many of the dearest relatives should find it a hard task to reconcile their love for accustomed long-cherished error, with the burstings of natural affections. An occasional gleam of light will break in upon them, and make it no easy matter to persevere in their self-righteous system of unnatural exclusiveness. They can no longer effectually conceal from themselves the truth, that those whom they formerly loved as Jews, have in no degree ceased to have a just claim to their warmest affection; instead of being content with the name of a Jew, they have sought to become Jews in heart and life; and, instead of resting in the circumcision which is in the flesh, they have begun to seek for that which is in the spirit, whose praise is not of men, but of God.

While this terrible conflict is going on, there is much that others may learn from it, who, in the gracious providence of God, have been spared such severe trials. We would not dwell with unneccessary minuteness on those painful scenes which take place, but we would magnify the grace of God, which is often shown in its blessed sufficiency in the weakness of those whom he thus calls to confess his name. We ought to learn that nothing but this grace can lead the heart of erring man to understand the true nature of those deadening forms of vain superstitions, which almost, if not altogether, stifle and destroy the effect of those glorious truths, which were committed to those who have so far lost sight of them amidst the rubbish under which they have been almost buried.

There is something very touching and instructive in the following narrative, which we find in the third annual report of the Society of Friends of Israel at Bremerlehe, near Bremen.

The circumstances which are here detailed have, on a former occasion, been very briefly referred to in the pages of the 'Jewish Intelligence;' but as the account then given was very short, and exteuded to but very few particulars, we willingly make room for the following statement.

The interview took place during the fair at Frankfort-on-the Order, where Mr. Neander, the agent of the Bremerlehe Society, himself a son of Abraham, met with our missionaries, Mr. Bellson and Hartmann. Mr. Neander reports as follows:

July 11. This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to brother Bellson, who dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked, whether he would not permit me to bring a friend with me; but I received no answer.

July 13. Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jews I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to brother Bellson, 'Look, there is my father!' My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, 'Father!' He was silent; his look assumed more of tenderness. At last he said, 'If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas! what a child we have lost in you!' My heart sunk within me under a weight of sadness, and, after a long interval of silence, I exclaimed nearly as follows: 'O, how painful it is to me to find you, my parents, incable of comprehending that I have only now learnt to know and to love the true and only living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer.

He.—Do not speak of this subject at this time and in this place, and listen to what I now command you; I will only devote one hour to private conversation with you; you may fix a time when you can come. But I will not go to your lodging. I dare not do so on account of my large family, many members of which are now here.

Our meeting was fixed for five o'clock in the afternoon. I awaited the hour in prayer and supplication to the Lord. I entered his room; he locked the door. He looked very sad, but still there were traces of parental love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked, why I had embraced the Christian faith?

I.— Because in this faith I have life, peace, and true eternal salvation.

He.—But what is your belief? Do you not believe in more than one God?

I now acquainted him with the principles of my faith, which was the faith of Abaham, David, and all the patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness; blessed be his holy name!

After I had been speaking about ten minutes, he seemed to sink into a deep reverie; we were both silent for a while, and I looked up to Him who is great and mighty.

At last he spoke in an impressive and earnest manner: 'The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I——, in S——. But beside us and your mother, your letter has not been read by any one.—You quote so many beautiful scripture passages, and assure us that you believe in the God of Abraham, Isaac and Jacob.'

I.—O, father! if you only became acquainted with some dear pious Christians, you would learn to your astonishment, that such are indeed the children of God. These souls have a very great love for our Thorah, and are also children of Abraham.

I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close by my old dear father, and I exclaimed, 'Tell me, father, do you hate me? O tell me, that neither yourself nor my mother will curse me any more!

He.—We have been very much irritated against you; and if two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience; and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not see you, without having been prepared for it; she would not be able to bear the sight of you; but write frequently, and I will then also answer your letters.

I could have exclaimed Hallelujah! this was more than I had expected.

Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated; I, therefore, asked my father's leave to visit him again, to which he answered in a kind tone, 'Yes;' and I left the room with praise and thanks.

July 13. After having preached the gospel to several descendants of Abraham, I went to my father's. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so much occupied, to which he replied, if you have nothing particular to do, you may as well remain here, I shall soon have done.' I then assisted him in packing, and noted down several things for him.

This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the Rabbies. He then asked me why I did not believe in those things? And on my discussing the subject with him, and drawing his attention to the doctrines of the scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until, at last, he exclaimed, 'I cannot comprehend your faith.'

Our conversation then turned on sundry family matters, and he soon begaa again to lament the heavy blow my conversion had caused my family, &c. &c. I expressed my sorrow at their grief, but felt that they had no cause for it, being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand and said, 'Come, let us speak a few words with each other, alone.'

I followed him to a large open space at the back of the house. When there, he took my hand with great emotion, 'Mare! for I will still call you by that name. Mare! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no son more called Marc—he is dead.' But I cannot repress the feelings of my heart; for, though deeply wounded, it still tells me you are my child; and, believe me, I cannot bear to hear you scoffed at. I now tell you, that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now and come again to-morrow evening, that we may take leave of each other, but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers.' He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated; I could only exclaim, 'Father! my father!' and fell into his arms.

At last he began again in a low voice, 'But tell me candidly, are you really contented, and do you feel happy in your faith? I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a half ago.'

I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully.

The 11th in the afternoon, I met my father alone. He took letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation, we embraced each other and parted with tears. My last words to him were, 'I will remember you, dear father, before the throne of God!'

MEETING OF FATHER MATHEW AND THE BISHOP OF NORWICH.

The late London papers give a detailed report of the proceedings at a large assembly in the Hall of St. Andrews, at Norwich, where Father Mathew, the Irish Apostle of Temperance, and the Bishop of Norwich, met upon a platform in presence of the assembly. The Hall is one of the finest in the kingdom, and although it is capable of accommodating from 5,000 to 6,000 people, it was crowded to suffocation on this occasion. When Father Mathew entered, the whole assembly rose *en masse*, and greeted him for several minutes with the most enthusiastic cheering. This was immediately followed by a musical composition arranged for the occasion, entitled 'Tribute to Father Mathew,' which was most efficiently and tastefully executed by a full band of vocalists, accompanied by the superb organ. The presiding officer took the chair and addressed the meeting. He was followed by another gentleman, who made a speech of some length. During the address of this speaker the Bishop of Norwich entered, and appeared upon the platform. He was received in the most enthusiastic manner by the assembly, who rose and cheered tremendouosly, the ladies waving their handkerchiefs. When the speaker had concluded, the Bishop of Norwich rose and addressed the assembly amidst the warmest applauses. He began by saying that he should meet with obloquy for appearing in that place, and that he had been advised and urged to the eleventh hour, from prudential considerations to remain away. But it was a cause in which his duty, and the inward dictates of his conscience urged him to be there. He should have felt himself degraded and disgraced if he had yielded to the motives which had been suggested to induce him to remain away. It was the spirit of the Almighty which dictated to him that he should go in support of the cause of honesty and virtue. Then, addressing Father Mathew who rose amidst enthusiastic applause, he added, 'And now reverend sir, and friend from another island, allow me to greet you. I meet you not here as a Roman Catholic Priest. I differ from your creed; and I candidly and openly avow in your presence, and before this great assembly, that I am hostile to it. But reverend sir, I meet you here in a more noble and comprehensive character. I meet you not as a priest, but like myself a Christian brother.' The Bishop then crossed before the Chairman and extended his hand to Father Mathew, which was cordially grasped and heartily shaken by the latter, amidst the deafening cheers of the thousands of the assembly. He proceeded, 'I meet you, I repeat it, as a Christian brother upon neutral ground where all denominations of Christians may delight to visit and to unite together, in a common and holy cause. I have watched your conduct sir, for many a year. Yes sir, long since, as you may remember, when I censured you in public, nay, may I not add, abused you, I have watched your proceedings. The public reports upon which I founded those proceedings, I subsequently discovered to be founded in malignity and falsehood.' The Bishop proceeded to relate in what manner he had been undeceived in regard to the character and objects of Father Mathew, and to give a sketch of his history. He had been publicly known, he said, for twenty five years, in which time he had never meddled in politics, or mixed with any agitation. He was a meek and spiritual minded man. The Bishop spoke of the labors of Father Mathew since he had been in Engand, after which he said, 'I feel that this temperance movement is a cause which ought not to be subverted. Manchester has been referred to by the last speaker. I know that place and can speak of the wonderful workings of temperance there. Where did this excellent system commence? Its birthplace was the land of freedom, in America, raised by the descendants of British blood, it winged its way to this quarter of the world. But where did it alight? Not in England, but in the Protestant town of Belfast, where it began, not with the Catholic, but with the Protestant clergy.' The Bishop proceeded to speak of the triumphs of the cause, the effects of which he had witnessed—and also of the opposition which it had to encounter. He concluded by saying that he had felt it his duty to come there and deliver his sentiments upon the subject. 'Men of Norwich,' said he, 'citizens of this ancient town! to you I address myself, and taking Father Mathew by the hand and leading him forward, he added, 'I call upon you to receive this wanderer upon a second mission; give him a Christian welcome, for he comes to do a Christian work. [Here the whole assembly rose.] I trust you will not be led away by the ribaldry I have alluded to. Receive him in that spirit of honest Christian charity, in which as Englishmen you are bound to do. Aid him in carrying out this great work of temperance, which will be the means of maintaining England, as it ever has been, first and foremost among the kingdoms of the world. You will then do that which is a duty to your Queen and to your country, and finally do your duty towards that God who made you, and the Savior who redeemed you.' The Bishop then sat down, deeply affected, amidst the most enthusiastic cheering. Father Mathew rose to reply, and was greeted with a burst of applause which lasted some minutes. He was much affected, and it was with difficulty he could give utterance to his feelings. What he had just seen and heard, he said, was indeed joyful. He felt truly thankful for the manner in which he had been received. Still, he knew the applause was not due to himself but to the cause. Never before had his eyes seen, or his ears heard such a scene as that at which he had now been present. The humble instrument in the cause, as he was, did not deserve all the approbation. To him who blessed the work be all the praise and glory. He proceeded in a modest tone and impressive style to speak at some length of the benefits which had been occasioned by tetotalism in Ireland, and concluded his interesting and impressive speech by thanking the meeting for the handsome manner in which he had been received.

It was a very true remark of Lord Bacon's that there are three things which make a nation prosperous—a fertile soil, busy workshops, and easy conveyance of commodities from one place to another.

NEW ENGLAND SUPERNATURALISM.

There is one phase of the supernatural which perhaps more than any other is at the present day manifested among us, growing out of the enthusiasm which not unfrequently attends strong religious feeling and excitement. Thus the state of Trance or Extasy, the subject of which sometimes visits in imagination the abodes of blessed spirits, hears ravishing music, and gazes upon Ineffable Glory,—

'Sees distant gates of Eden gleam,
And does not dream it is a dream,'—

is not confined to the Methodist camp-ground, but is sometimes among the phenomena of an awakened religious interest in other seets. The doctrine of the second coming of the Messiah, which has been zealously preached in almost all sections of New England a few years past, has had a powerful influence over the imaginative faculty in its recipients. One of my neighbors, a worthy and estimable man, believes that in June, 1838, he saw the 'sign of the Son of Man in the heavens' at noon-day—a glorious human form, with the figure 5 directly beneath it, indicating that the great consummation was to be in five years, in 1843.' I have alluded to this subject with somewhat of hesitation and delicacy, for I feel that it is extremely difficult to define the exact point where devotion ends and fanaticism begins. In the beautiful records which Lady Guion, John Woolman, Dr. Payson and Mary Fletcher, have left us of their religious experience, we are compelled to make some allowance for over-wrought feeling and imagination. Bunyan in his remarkable auto-biography, 'Grace Abounding,' tells us that he heard devils behind him, and that he kicked and spurned them; Swedenborg squelched a whole legion of fiends on the street pavement; Sir Henry Vane, the glorious martyr in the cause of civil and religious freedom, believed himself specially called to bear rule in the millenium; Luther, with true Teutonic vigor, dashed his massive ink-stand in the face of the Annoyer, grimly glaring on him through the stone wall of his cell, being 'born,' to use his own words, to fight with devils;' Wesley was beset with invisible house-haunters; George Fox rebuked a witch in his meering—but are we therefore to shut our eyes to the reality of the spiritual life in these men! For myself, I cannot but treat with some degree of reverence and respect every manifestation of the religious principle even where it seems to me the reverse of that quiet obedience to simple duty, that sober and 'reasonable service' which our heavenly Father requires at the hands of his children. The excesses and extravagances to which I have alluded, are not the fault of the great subject itself, nor always of the manner however objectionable in which it is presented. The infinite importance of the soul's preparation for the great change which awaits it—the terrible and glorious imagery of the Bible—Heaven's unimaginable bliss, hell's torment unutterable,—the sudden awakening of a sordid earth-bent soul to the consciousness that broad acres and hoarded coin are but shadows and phantoms, that Eternity and God are realities—the startling inburst of truth upon a hard dark heart, throwing intolerable light upon its secret sin—the overwhelming contrast of human weakness and guilt with Almighty power and purity,—surely in all this there is enough to shake and overawe the strongest mind. Often to minds which have grovelled in the very earth, wholly absorbed in the sensual, it carries an instantaneous revelation of the tremendous conditions of their existence. It is to them like the light which shone down on Saul of Tarsus. They tremble to know of a truth that 'a spirit is within them,' that life is no longer a mere money-making convenience, that the universe is no longer dead mechanism; even the common sequences of Nature seem to stretch beyond the limited horizon of time and lose themselves in the Infinite; the simplest phenomena of daily life take a solemn and supernatural character. Is it strange, that such circumstances of intense excitement should sometimes lead to a temporary aberration of intellect? It is indeed painful to witness in a Christian assembly the extravagance and superstitious folly of an Indian powow, or the whirl-dance of the Dervishes of Stamboul. But there is a sadder spectacle than even this. It is to see men regarding with satisfaction such evidences of human weakness, and professing to find in them new proofs of their miserable theory of a Godless universe, and new occasion for sneering at sincere devotion as cant, and humble reverence as fanaticism. Alas! in comparison with such, the wildest and most extravagant enthusiast, who in the midst of his delusions still feels that he is indeed a living soul, and an heir of immortality, to whom God speaks from the immensities of his universe, is a sane man. Better is it in a life like ours to be even a howling Dervish or a dancing Shaker, confronting imaginary demons with Thalaba's talisman of FAITH, than to lose the consciousness of our own spiritual nature, and look upon ourselves as mere brute masses of animal organization—barnacles on a dead universe; looking into the dull grave with no hope beyond it; earth gazing into earth, and saying to corruption, 'thou art my father,' and to the worm, 'thou art my sister!' [J. G. Whittier.

THE TOLL-MAN'S FAMILY.

A TRUE STORY.

In the town of Dessau, in Germany, there was a long, wide bridge over the river Elbe. The ends of the bridge were much lower than the middle. The toll-man's house was placed upon the highest part of it, in the centre. In the Spring of the year, when the ice was breaking up, there arose a great storm, and the river with the broken pieces of ice, came roaring down so violently, that the ends of the bridge were soon carried away, and nothing was left, but the middle arch of the bridge, with the toll-man's house upon it, which looked as if it were upon a little island, in the middle of the river. The force of the river was so great that it was impossible that this arch should stand long, and the poor toll-man feared that his house would soon be carried away by the waves, and his wife and children all drowned. There were a great many people on the banks, pitying the poor man's fate, and he and his wife and children, screamed to them for help, but the storm was heavy, and the ice made it dangerous, and they were all too cowardly to go out in a boat to try to save the poor family from drowning. Among them was a rich Count, who held up a large purse of gold, and offered it to any one, who would go and save the toll-man, and his wife and children; but no one would risk his life for money. At last a poor man came along in a wagon, and as soon as he saw the danger the poor people were in, he set off in a little boat, and never minded the storm. He got safely to the toll-house; but he had to go three times, before he brought away the whole family. Just as he was landing the last load, the arch gave way, and the house was carried down the river. The poor father, and mother and their children were too happy to speak, when they found they were safe.

The Count then offered the poor man who saved them, the purse of gold. 'No,' he said, 'my life was worth more than money, and I do not wish to be paid for doing right.' The Count urged him to take it; he still refused it for himself but said to the Count, 'I wish you would give it to the poor toll-man, who has lost all his clothes and furniture, and who has so many little children to feed.' E. L. F.

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KENRICK'S EXPOSITION,—*Cheap.* Kenrick's Exposition of the Four Gospels, complete in 3 vols, 8 vo, for $2. Just received by W. CROSBY & CO., 118 Washington st. c28

DR. CHANNING'S WORKS, Complete. The Works of W. E. Channing, D. D., another edition, complete in 6 vols, 12mo. A supply always on hand and for sale by W. CROSBY & CO., 118 Washington st. c28

SCHOOL FOR YOUNG LADIES. The Fall Term of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Bookkeeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructors well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science. The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No. 60 Pleasant st.

TUITION—Pupils 12 years of age and over, $12,50 per term; under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term; instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq. s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

A apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.

CHARLES WHIPPLE.

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THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

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Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

FOR $1.50 A REAM—Ames' Ruled Letter Paper, a superior article. Also, a superfine article of Letter Paper for $2 a ream—may be had at WM. CROSBY & CO'S., 118 Washington st. s16

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REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

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SAIL MAKER,
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feb 18

KOLLAR ON INSECTS. A treatise on insects injurious to gardeners, foresters and farmers, by Vincent Kollar, translated from the German by S. M. London, from London. For sale by WM. CROSBY & CO., 118 Washington st. a12

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VALUABLE RELIGIOUS WORKS—Farness Family Prayers, 2d ed; Brooks, do do; Farr's do do; Dr. Gannett's Religious Consolations; Dr. Parkman's Offering of Sympathy; Burnap's Lectures to young men; do do on the sphere and duties of Woman; The Sermon's of John Emery Abbott, 12 mo; do of Rev. A. A. Abbott, 12 mo.

Sacred Paths; Divine Life; Dr. Ware's Inquiry concerning Religion, 2 vols; Brook's Daily Monitor, 8 vo.; Muzzey's Young Maiden, 4th edition; do Man a Soul; Selections from Fenelon, 2 vols—for sale by W. CROSBY & CO, 118 Washington st. s23

THE CHILD'S FRIEND. JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st. The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No. 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pic Nic at Dedham.
A True Story.
The Heritage.
Methuselah and Arak.
The Truly Great Man.
Jesus and the Dove.
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"This work is intended to aid teachers and to be at the same time interesting and instructive to children.—It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and the goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul."

It will be published on the first of every month—each No. containing 36 pages, 12 mo—price $1 50 per annum, payable in advance. s23

POETRY FOR HOME AND SCHOOL,—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Baldwin st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N.H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.